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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., November 3, 1927

NEW SERIES
VOLUME XXIX, No 44

Do You Know?

1. Who compose the general boards of the Southern Baptist Convention? How are the members appointed and what remuneration do they receive?
2. Who are the presidents of the general boards?
3. Why do Baptists refuse to enter into cooperative mission work with other denominations on the Home and Foreign Mission fields?
4. Whom alone do Baptists recognize as being competent to give them orders?
5. How many Baptists are there in the world today?
7. How many of them reside in the territory of the Southern Baptist Convention?

Brother Montie A. Davis, at Granger, Texas, sends love to his fellow Mississippians and reports a good meeting with 13 additions. He had to his assistance M. L. Varnado and wife, Mississippians in the Fort Worth Seminary, who led the singing.

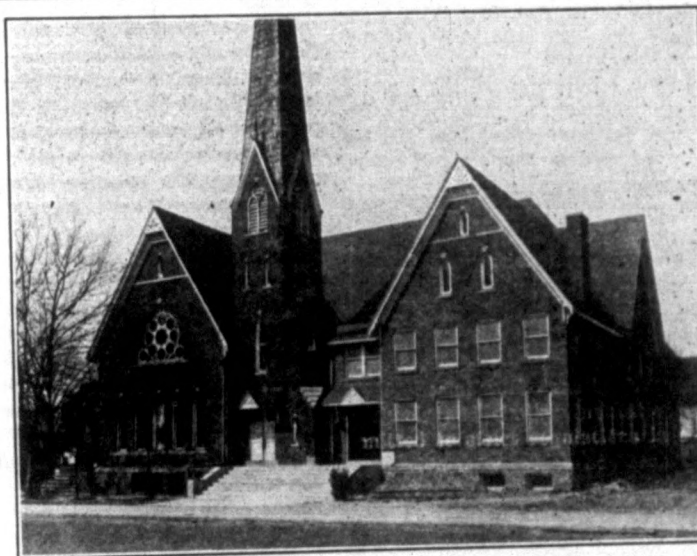
We hear that Fifteenth Ave. Church in Meridian has called Rev. S. F. Lowe of Enterprise, Ala., to succeed Dr. J. S. Riser. He is an alumnus of Mercer University and of the Louisville Seminary. Mississippi Baptists will give him a hearty welcome.

Judge Fred W. Freeman of Denver thinks the "inclusive policy of Northern Baptists" has worked so as to include among missionaries men of divergent theological views and to exclude from the administration men of conservative views.

We learn that Colonel Charles A. Lindbergh has a new namesake. He is a little baby born a short time ago in Chinatown in Chicago. Desiring to name the new baby after the great hero and yet wishing to have a Chinese sound to the name, the parents hit on the appropriate combination of "One Long Hop".—Ex.

Dr. Norman W. Cox, of First Church, Meridian, writes commending most cordially Dr. S. F. Lowe of Enterprise, Ala., who becomes pastor at Fifteenth Ave. Church, Meridian, on Dec. 1st. These two pastors were classmates in Mercer University and in the Seminary at Louisville, and greatly add to the strength of our forces in Mississippi. May God richly bless them both.

Maine Baptists, numbering 34,831, have two standard colleges, Colby College at Waterville, with President A. J. Roberts in charge, and Bates College at Lewiston, under the leadership of President Clifton D. Gray. They have an attendance of more than 500 each. There are also five Baptist academies—Hebron, Coburn, Maine Central at Pittsfield, Ricker at Houlton, Higgins at Charleston.



FIRST BAPTIST CHURCH, GRENADA

Where the State Convention Meets Nov. 14

IMPORTANT NOTICE

We are anxious to care for the delegates to our Convention here in the best possible way. A number of our best homes are in the suburbs, some of them a mile or two out, and if the delegates who expect to come in cars will please write me to that effect it will be a great accommodation to us and I think satisfactory to them, as we can assign them to the above homes.

We would be glad to have every delegate notify us at once when they will reach here, either by train or in cars. It is imperative that we have this information if we care for them to the best advantage.

Here's hoping we will have the greatest convention this year that Mississippi has ever had. Yours in Him,

—W. E. Farr.

Grenada, Miss.,
October 26, 1927.

F. C. McConnell, Jr., becomes pastor at Murfreesboro, Tenn., succeeding Dr. Austin Crouch.

We are sorry that proper credit was not given for an article in last week's paper on "Jesus And The Church Today". It was written by Dr. Axling, a missionary in Japan for "The Baptist" of Chicago, to whom we gladly give credit.

George H. Doran, publishers, have issued a large volume entitled "Five Thousand Best Modern Illustrations" which arranges alphabetically a multitude of short illustrations on almost every subject imaginable. The book is by Dr. G. B. Hallock, a preacher, and will be found suitable for and helpful to preachers and other Christian workers. There is hardly any matter that preachers need to study more earnestly than illustrating their discourses. It ought to be cultivated assiduously. Without a parable, Jesus did not speak unto them. This book ought to stimulate the habit of illustrating.

The next to meet of the Baptist State Convention is that of Oklahoma, at Tulsa Nov. 9-11. Interest promises to be good.

In Los Angeles it is said that there are over a million people who are neither Protestants, Catholics nor Jews.

First Church, Florence, Ala., of which Dr. R. L. Motley is pastor, has gotten into the new educational building.

Editor Freeman of The Baptist and Reflector estimates that \$2,000,000 a week are spent on football during the season for college football, enough to endow several colleges.

The General Association of Missouri Baptists was preceded by the Conference of Pastors and the State W. M. U. Convention running concurrently. The sessions of all were in Kansas City and seem to have been happy and fraternal.

Dr. S. G. Posey is preaching in his own meeting in Coliseum Church, New Orleans. They believe he is second to none, and are following his leadership most loyally. Recently the building has been thoroughly renovated within and made not only beautiful but splendidly equipped for work. This with the rooms added for Sunday School work was done at a cost of \$50,000.

Brother J. W. Hickerson writes: We recently closed a most gracious meeting with Pastor L. F. Maynard of the Second Baptist Church, Hot Springs, Ark. There were forty-one additions to the church, thirty-two of them for baptism. The church was greatly revived and took on new life. Brother Maynard has done a marvelous work there in the few months he has been there. He found the church torn with division and strife, but in just a short time he has gotten the church in harmony one with the other and they are really winning souls to Christ now.

WHERE CITY AND COUNTRY MEET

By Mrs. P. I. Lipsey, Jr.
London, England.

To come out of the very heart of London, its houses and steep and boats on the river, into the beautiful country in ten minutes is a revelation of the Englishman's love of nature—either natural or a bit pruned. There are many parks quietly kept beautiful even in the center of the city, but one is not surprised at that, only grateful. But a real country of furze and birch and ramble that stretches for miles and miles into big park with roads through great Spanish chestnuts and a moor is a surprise and a joy.

Just such a place is the Royal Park at Richmond in Surrey, beginning with the Putney Common, extending in two directions to Wimbledon and Kingston-on-Thames.

My husband and I "discovered" the country walk in one of our rambles last week which began with a quaint old high-walled lane and led on through the wood until we found a golf course we knew at the park.

This included part is Richmond Park which includes a deer park and two golf courses. Many beautiful deer graze near the brook or holding their antlered heads high step across the moor. The astonishing fresh greenness of the rolling hills and trees back to the walled-in estates on a sunlit morning is glorious.

Hampton Heath is an open space in the north of London. We are visiting it when the leaves are brown. From the tops of the hills London lies stretched out at one's feet.

In almost every section there is a common, a space of ground left as nearly natural as possible. It is good to see poor people happy for a while, eating the blackberries, or a man in sport clothes, as he leisurely leads his dog along while the other dog runs forward and back with short staccato barks as if entreating the master to free the other also—but only one dog may go free at a time, the royal rules say.

Open country in so great a city with its block after block of houses curving and twisting this way and that with its towering omnibuses that come bearing down on the pigmies, its roaring trains on the ground and down in the bowels of the earth, its cries and calls from newsboys and carriers, its motor cars and motor cycles, all with noise and immensity—gives a peace and quiet and steadiness otherwise unattainable.

Do we really believe that it is the meek and not the aggressive who will survive the longest, accomplish the most and finally inherit the earth? Do we believe that hatred between individuals, classes, nations and races is not loyalty or patriotism but red-handed murder in the eyes of him who looks upon all men as sons? Do we believe that war and conflict between individuals, classes and nations only breed war and conflict, and that victory gained through strife inevitably turns to bitterness and gall and is no victory at all? Do we believe that there is lust in a look and that purity must be heart-deep? Do we really love our enemies, and do we pray for those who are unkind in their attitude toward us? Do we seek fame, or are we satisfied to know that God knows? Do we believe that it is impossible to serve both God and Mammon and that to both the individual and the nation a superabundance of material wealth is more a curse than a blessing? Do we believe that more important than a living wage is a faith that he who feeds the birds of the air and clothes the lilies of the field cares for us? Is it the law of our life to do to others what we would have them do to us?—Selected.

According to the Watchman Examiner there are 109 fewer churches and 711 fewer preachers than a year ago, among Northern Baptists. There are 9,395 more members, with a slight increase in gifts.

THE CO-OPERATIVE PROGRAM AND UNIFIED BUDGET

In the afternoon session of the first day of our Montgomery County Association Dr. P. I. Lipsey brought us a stirring message on the Cooperative Program. The message was really great, and I wish it had been possible for every member of every church in Montgomery County to have heard it. He showed conclusively that what little we are giving to our great denominational causes would hardly equal the value of the crumbs that fall from our tables. It is almost, if not quite, a shame that such conditions exist in a country so materially blessed by our Heavenly Father at a time like this, when our various Boards are heels over head in debt, and all the causes fostered by our denomination are suffering from the lack of financial support. Now, any sane man that will "stir the wheels in his head" enough to think at all, must realize that there surely must be a cause for such conditions, somewhere, or somehow. The question, then, naturally arises in our minds, "What is the cause or the causes— if more than one—for it?" In his discussion of the Cooperative Program, Dr. Lipsey made a challenge to anyone to offer a suggestion for a better plan than the one we are working under now, of financing our program.

The writer could not—at the time—accept his challenge, for the reason that it would have been discourteous and out of order to disturb him while he was speaking. But I venture to accept his challenge and ask for space in our Baptist Record for discussion. As I said before, There surely must be a cause, if not more than one for such falling off of receipts. Let no one think that I am presumptuous enough to set myself up as the embodiment of all the wisdom of all our Southern Baptist host. But, I do believe that I can see a mistake that we are making, which, if not corrected, will finally wreck our denominational work.

The trouble is not in the Cooperative Program; neither is it in the Unified Budget of itself. But, I believe with all my might that our greatest trouble lies in the restrictions that we have thrown around our Convention made Unified Budget. Please do not misunderstand me, the Unified Budget is all right of itself. It is the finest thing in the world for lazy men, who are willing to give of their wealth, but are not willing to take time to think for themselves. It gives the man with plenty of money, who stays so busy all the time making money that he never takes time to inform himself, a chance to hide behind the excuse, that others know better than he does, when, where, and how his money should be distributed. And as we have so many Baptists of that kind, it would not do at all to do away with the Unified Budget, and go back to the old method altogether. But let's remember that we have another factor with which to reckon. As strange as it may seem, there is a great number of Southern Baptists who are hard-headed enough and unkind enough, and stubborn enough to think for themselves, inform themselves, and have a choice of their own as to when, where and how they spend their money. Or, to put it into other words: There is a great number of Southern Baptists (and some of them are wealthy) who have such a keen sense of their responsibility to God, that they are unwilling for any man, or group of men, to dictate to them as to when, where and how they must give their money. I am just a little inclined along that line myself. We believe that the restrictions which the Southern Baptist Convention and all our State Baptist Conventions have thrown about the Unified Budget absolutely destroy individual freedom, and entirely shut God out of our work, unless, forsooth, we had some way of knowing that the Unified Budget had the divine approval of God, and that God was pleased with the restrictions which our Conventions have thrown around it.

Now, who knows that? The truth of the business is that the way our receipts are falling off, and our debts piling up, is to my mind, very strong evidence that it does not have God's approval. So, in conclusion, I suggest a plan that, to my mind, will give God a chance to let us know what plan pleases Him most, as follows:

Let the Unified Budget remain in force just as it is now, except to untie the hands of Southern Baptists, and let every individual and every church in the South, who wishes to do so, designate their gifts and let these designated gifts go where they are designated without any charging back. And, not only so, but turn all the Boards loose and let each Board put on any kind of campaign that they see fit for the advancement of any cause that they are fostering. "Oh!" I imagine someone will say, "That would not do at all, that would create rivalry". Well, bless your soul, that is what we want. "But", an objector may say, "Suppose that the Foreign Mission Board should get the majority of the designated gifts and another Board would not receive enough to keep it going?" That is exactly what we are driving at. If there is any cause of any kind that cannot stand up with the gifts and the prayers of God's people, (Remember George Muller), but will go down if individual freedom is exercised, then, in the name of our Lord Jesus Christ, let them go down. The quicker, the better. It would be conclusive evidence in my mind that such a cause did not have the approval of God.

In my way of thinking, the Unified Budget is like a hotel where you go and eat what they set before you, whether it suits your taste or not; while the designated gift plan is like a restaurant where you may go and order just what you want. It is a mighty good thing to have both.

Any man who is afraid of this plan is afraid to trust God.

—J. E. Heath,
Winona, Miss.

It is said that while only about one-third of one per cent of the population of Japan are Christians, yet forty per cent of the students in colleges and universities are Christians.

The Southern Baptist Hospital is publishing in this issue a statement of its operating account for the 19 months the hospital has been open, showing a net operating profit of \$38,967.48. For the information of the brotherhood, we are also publishing in this issue a statement of the construction account and present indebtedness of the hospital. We are giving this information to the brotherhood without reservation as we feel the denomination is entitled to know all about the business affairs of its institutions.

The hospital is not only paying all of its own expenses, but earns a profit which is applied to the payment of the building debt. The Hospital Commission has no paid officer and costs the denomination nothing. Its members are giving their services free of all costs to the denomination.

—Louis J. Bristow, Superintendent.

Pastor T. W. Calloway writes to the Home Board from Cleveland, Ohio. We have just closed a most gracious Bible Conference and Missionary Rally with Rev. Jacob Gartenhaus as one of the principal speakers. Not only our membership, but scores of visitors, were blessed with his ministry among us, and voted unanimously for his return at a later date when he could hold a series of meetings with us especially for the evangelization of the Jew. Gartenhaus has a message that every Jew and Gentile should hear. God bless the Southern Baptists for having such a messenger on their evangelistic staff! Many of our members are vitally interested in giving the Gospel to the Jew, and I believe the Home Board will hear from us in a very substantial financial way in the days to come for the continuance of this work.

ARE OUR INSTITUTIONS WORTH SAVING?

Matthew T. Andrews

To answer this question one needs to look back over a century, more or less, of Baptist progress. There have been Baptists in the world since John stood beyond the Jordan preaching repentance and pointing sinners to the Lamb of God that takes away the sins of the world. But for practically eighteen hundred years they had no institutions, and depended entirely upon their evangelistic message to win the world to Christ. After the lapse of eighteen hundred years, there were a few Baptists in the New England states, some in England, and a few in Ireland, Holland and Wales.

Earlier than 1800 well nigh all the governments of the world were of the politico-religious order and Baptists could have no institutions. In this country we had no institutions until the long struggle for religious freedom was ended and our inherent rights were guaranteed to us by the Constitution. Brown University, our first school, came into existence in 1764 under the name of "Rhode Island College", and the name was changed to "Brown University" in 1804.

This started a movement that resulted a little while later in what is known in history as the "Educational Revival". Out of this revival grew the "Baptist Education Society of the Middle States", and in 1845 the most of the states where the Baptists had any hold at all had established a Baptist college. This movement has grown apace through the years until Southern Baptists alone now have 112 schools, colleges, and seminaries, with 40,000 young people studying in them this year.

When Brown University was established in 1804, there had been Baptists in this country for 150 years; and yet the total number was less than 100,000. There are five times as many white Baptists in Texas alone today as there were in the whole country in 1800. At that time we had made little attempt at cooperation, and had no institutions either educational or benevolent. The first "Mission Board" was set up in 1800 under the old Philadelphia Association. Our first orphanage was born more than half a century later, and our other eleemosynary institutions are still much younger.

Mind you, it took Baptists without institutions in this country 150 years to reach 100,000 in numbers. Then began our institutional life as a denomination, and in 125 years with our institutions we now number above 7,000,000, leading the world in our percentage growth. Baptists without institutions gained in this country for 150 years at the rate of 750 a year. With their institutions they have gained for the last 125 years at the rate of 60,000 a year. **In other words, Baptists with their institutions have been sixty times as effective as Baptists without institutions.**

These figures tell their own story and no amount of sophistry will answer them. True the institutions are not named in the Great Commission, neither is a meeting house, or a pew, or a song book, or a Sunday School. But they all inhere in the example and teaching of Jesus, and the exercise of good common sense will call for every one of them. Whatever does not contravene the teaching of Scripture, and at the same time promotes the preaching of the gospel to every creature, is not un-Scriptural. Our Baptist institutions do not contravene the Scriptures, and they do render the denomination more effective in carrying the gospel to the whole world.

If I were a barren man and had no child of my own to educate, or having children were too poor to send them to college, I would still believe in the Christian school as a denominational asset; and purely as a matter of denominational fidelity I would give of my meager income to support them.

I have never needed the services of one of our orphanages or one of our hospitals, and I hope I may never need them. But the Baptists shall

never build one while I live without my help and my prayers. Thousands of others will need them, and we are solemnly admonished by the past that the denomination will perish and be forgotten that tries to win the world for Christ without them.

After all, the Baptists have arrived at a period in their history where some things ought to be settled. The group of Baptists that constitute the Southern Baptist Convention, for instance, are **missionary Baptists**. They got their bearings a long, long time ago and fought their battles to clarify that issue and win their title. Why should any man among us raise that question any more? Southern Baptists know where they are going, and they know the way; and no man, however brilliant, can ever divert them from their path.

If after a century and more of missionary endeavor that has been vitalized and made effective by the God-honoring institutions we have founded, a man does not believe in missions stabilized by institutions, let him practice common honesty and go where he belongs. We are missionary Baptists come to a day when it means more than a name. We are not easily stampeded. Some of us may become distracted for a season, but I have no fear that the great body of Baptists will lose their heads and be led to depart from the Scriptural methods that God has so signally blessed.

Our institutions have brought us into our larger heritage as a people. They have conserved our resources as a denomination. They have won for us the attention of thoughtful people. To them is due in a large measure the credit for the prevalence of Baptist sentiment throughout the world. It is unthinkable that we would abandon them now.

If under present conditions these institutions can not live and go on honoring God and conserving the interests of our Baptist churches without our sacrificial financial aid, then our duty is perfectly clear. Every reason for our living, is a perfectly good reason why they should live. The great Neander said, "The Baptists have a future", but without our institutions his words are doomed to disappointment.

Napoleon stood once with his army on the plains of Africa. Yonder in the distance the Pyramids of Egypt lifted their hoary heads up towards the heavens. The man, one wave of whose hand made nations tremble, said: "Men of France, forty centuries look down on you".

Those thrilling words sent his men to battle with a courage that was deathless. But a hundred years of missionary and educational endeavor have reared monuments to the everlasting fame of the Baptists. Behold them as they cast their healing shadows over this parched earth! They look down on you and me today and seem to say: "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord".

The Associated Press reports from Albany, N. Y., that the Anglo Catholic Congress in session there advocates closer fellowship with the Roman Catholic Church and ultimate reunion. This was voiced in a sermon, and later one speaker urged the veneration of the Virgin Mary and of the saints. Of course, secular reporters do not always get things exactly right, but our observation is that they sometimes put in plain understandable English what some ecclesiastical representatives, because of excessive caution, express in the language of camouflaged diplomacy. Most people know that there is a wing of the Episcopal Church, both in America and England, which leans more and more to Romanism and works for reunion with Rome. There is nothing in our judgment that is more alien to the spirit of true Christianity than the idea of a great corporate union. And all who aid and encourage it by such meetings as were recently held at Lausanne, Switzerland, are headed for Rome.

FASCISM AND ROMAN CATHOLICISM

In order that the reader may more thoroughly understand the great changes, political and religious, that have taken place in Italy during the past two years, and especially since the advent of Mussolini to power in 1922, it will be well to enumerate some things in order:

1. Religious instruction has been introduced into all the public schools of the kingdom from which it had been banished since 1870, when Italy became a united nation under Victor Emmanuel II.

2. Unlimited liberty has been granted the State Church in reference to public streets, squares, and parks, for use of religious worship and other church functions.

3. The replacement of the crucifix in all public schools and court rooms and other public places from which it had been banished in 1870, when the Pope lost his temporal power and Rome was taken from him by the Italian Government.

4. Prohibition on the part of political and religious adversaries to criticize the Papacy or doctrines of the Roman Catholic Church in any way, especially by means of publications, either periodical or occasional.

5. The parish priests who, of course, have charge of the public worship in the State Church, have had their pay considerably increased by the Mussolini Government.

6. Social work done by Evangelicals, especially schools and similar institutions, have been submitted to strict regulations in recent months.

7. Masonry, which has been considered by the Vatican for years, as a great enemy to the Roman Church, has been utterly suppressed for the time being in Italy and its Grandmaster has been sent into exile for five years on an island in the Mediterranean Sea. Masonic lodges have been closed and in many cases devastated and no mason is allowed to hold a Government position of any kind, however humble it may be.

8. Both socialism and communism, both considered by most people not only enemies of civil governments, but also of religion in general, have been suppressed, and their principal leaders have been driven into exile. This action of the Government has been considered as much a victory for the Church as for the Government itself.

In addition to the above-mentioned facts it is proposed to make further progress on the lines of restricted liberties for "non-conformists" political and religious:

(1) The constitution of the Italian Kingdom—the first article—recognizes the Roman Catholic Church as the State religion and extends toleration only to other religions, which, of course, includes the Baptist Church. A considerable effort was made up till recently on the part of our adversary towards the suppression of our privileges and we were on the point of being banished from Italy when for some unknown negotiations for the modification of the State constitution came suddenly to an end. The writer of this article does not know for what reasons the matter is being held up, but the probability is, that the question may come up again for consideration, sooner or later. In such a case all Evangelical Churches in Italy would probably be closed, especially those doing work among the native population. Such a step would certainly be nothing short of an outrage, while Italians and Roman Catholics in general have absolute liberty in other countries of the world, especially in England and America to worship God and to carry on their propaganda as they see fit.

(2) It was recently proposed by an eminent prelate of Turin in the Church of the Holy Martyrs the pain of death for heretics, but of course he does not represent except in a small degree the opinions and sentiments of the Vatican, but at least it shows that there are some extremists in the State Church who would be willing to see

(Continued on page 6)

The Baptist Record

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P. L. LIPSEY, EDITOR

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October 3, 1917

RENEW PROMPTLY. Please send in your renewal promptly and give your address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which will accompany the notice.

THE PIVOTAL POINT

There is one week in the year for Southern Baptists which counts for more than any other in the whole fifty-two weeks. This is the one beginning December fourth and ending December eleventh. On this week's work hinges the success of our Cooperative Program, which means all our mission work, education work and benevolent work. It is the week in which pledges are made for the support of the work for twelve months. The measure of our plans and purposes is taken then and by all our churches. What we do in that week determines what we will do during all the weeks for one year.

Let us be careful how we approach this week. See to it now that proper preparation is made and definite plans and purposes are formed for doing our duty in that week. If we simply drift up to it, or allow it to slip up on us without preparation to meet it worthily and heroically we are sure to make a mess of it and the whole works will be befuddled for twelve months, and it may be as long as we live.

We are not writing this as a mission-representative, nor a stewardship advocate; we are writing as one interested in the work of the Lord Jesus, in the coming of His Kingdom, in the ministry to all who need Him, in the interest of our Baptist churches in Mississippi and the whole-some, normal development of the Christian life of every man and woman in the State. If we do this work in a slipshod way our work is doomed to failure for the time being and we are doomed to disappointment in the year's work. There is nothing on which the success of our year's work so much depends as on what we do in our churches this week, Dec. 4-11.

The time for associational meetings has passed. The Convention will soon be gone. The fanfare of speech making will be over. It is time for the deacons and the doers of work to get on the job. Of course, the pastor has his job. His job is always to see that the other man is not falling down on his job. He is superintendent of the works. The people will pretty nearly do what he says. If he is afraid, timid, half-hearted, uninterested, then the Lord deliver us. If the love of Christ constrains him, nothing can prevent the success of the work.

But this week means a week of work, sure enough work, it may be in some cases disagreeable work. But we are fond of singing with great gusto and bursts of enthusiasm, "I'll bear the toil and endure the pain, supported by the word." Here's hoping we were not lying when we sang it. A little sweat would help our religion mightily. If we believe in apostolic succession, let's take the moderate dose of it from one of the best of them: "Whereunto I toil also, striving according to his working which worketh in me mightily." Let's get good ready. Let the people know its coming. Pray for wisdom, courage, love, patience, strength to put it over. And later

on we may have a word to say about making it through.

WORSHIPING GOD AND KNOWING GOD

In his conversation with the Samaritan woman, Jesus said, in answering her question about the place of worship, "We worship that which we know." He meant to say that we cannot truly worship one of whom we are ignorant. A personal knowledge of God is necessary to real worship of God. Attempts at worship when we are ignorant of God is only superstition, and there is a good deal of it among Christians and heathen.

The heathen generally acknowledges his ignorance of God, though he is feeling after him if perhaps he might find him. His condition is seen in what Paul found in Athens where he saw an altar erected to an "unknown god." To them Paul said, "Whom ye ignorantly worship I declare unto you." Worship is based on knowledge of God, and that knowledge must come by revelation.

At Jacob's well Jesus told the Samaritan woman that the Samaritans worshipped a being of whom they were ignorant. But the Jews had a true knowledge of God. The Samaritans had no Bible except the first five books. They were cut off from all the subsequent prophets, and their knowledge of God was thus limited and inadequate. God had revealed himself to Israel, for "salvation is of the Jews." God's purpose and plan of salvation were preserved and revealed in the history and prophecy of the Old Testament.

And so Jesus says they who worship Him must worship Him in truth, that is in accordance with the truth which has been revealed. Our worship of Him will be directly in proportion to the amount of truth concerning Him that we have taken in. There ought to be more preaching about God. There ought to be more meditation upon Him. The Bible is intended to reveal Him. The whole Universe is a mirror in which his nature, his wisdom and power are revealed. All of us need that the eyes of our hearts should be enlightened that we may know Him who passes knowledge. And we need to make diligent use of the means of knowing Him which are available to us. And we need to make response to the revelation which is made of Him, by praise and adoration and thanksgiving.

WALK WORTHILY

The New Testament has a great deal to say about the way the Christian should walk. All of it is worthy of most careful attention. Only one of these can now be considered. Paul pleads with the Ephesians that they should "walk worthily of the calling wherewith they were called." And he does not leave us in doubt as to what he means by walking worthily. He goes on to specify three characteristics and one object to be attained thereby.

These characteristics are, first, "with all lowliness." That means humility, or the right attitude toward God. It is most difficult for people who are singularly blessed in any way to keep from "feeling their oats." It is the easiest and commonest thing for people who have been promoted in any way or been fortunate above their fellows, to acquire a certain uppishness and bumpiness. We forget God. We take credit to ourselves. We are miniature Nebuchadnezzars boasting "Is not this great Babylon that I have built?"

Great financiers, captains of industry, lordly politicians are not alone in this. Preachers may suffer from it as bad as anybody. Position or praise goes to most anybody's head. It is not easy to say "When we have done all, I am an unprofitable servant. I have done what it was my duty to do." This may even be accompanied by mock humility: "To God be all the glory." The

pope is not the only man who flaunts his pride. A Baptist preacher may be bitten by the same bug.

But we are ruined when this disease of pride attacks us. We can no more truly represent the Lord Jesus, who had not where to lay his head. Blessed are the poor in spirit for theirs is the Kingdom of God. Let this mind be in you which was also in Christ Jesus, who emptied himself, taking the form of a servant; he humbled himself, becoming obedient even unto death.

Close kin to humility is meekness; indeed it is its inevitable companion. Humility is the right attitude toward God; meekness is the corresponding attitude toward men. If we realize that God is in heaven and we are on earth, we will be far from supercilious condescension toward men, or haughty aloofness from them. If we know our own weakness and unworthiness we will not be taking any side-slugs at the publicans who come across our path. God has no liking for our superior manners, and men have less patience with them than God has. Nothing will unfit us for usefulness among our fellows, or more poorly reflect the spirit of the Master than assumption of superiority.

But walking worthily will go further than all this: it requires the spirit of kindness and forbearance. "Forbearing one another in love." We are constantly coming up against disagreeable things and disagreeable people. In fact, the world seems to be populated largely with this kind. And, come to think of it, we just about all belong to that class. If we don't find this out, other folks probably have already done so. It requires a great deal of forbearance, going and coming. We cannot give way to our dislikes and aversions. We cannot escape people who rub us the wrong way. There is no use in trying to escape it, and there is no use in resenting it. It is God's method of disciplining us. Accept it; profit by it. Here is a good chance for a great victory.

We must be sure that we are forbearing with one-another "in love." That is the only element in which it is possible and permanent. No room here for condescension, or a cold self-control and reserve. It must be in love, in genuine sympathy, helpfulness. There must be warmth and kindness in it. We are to be like our Master who could have compassion on the ignorant and the erring; not simply have patience with them, but have compassion on them. If we are to walk worthily of our calling, our walk must be right along by the side of him, even as he walked.

Now the objection that Paul points out in all this is that we may "keep the unity of the Spirit in the bond of peace." He dwells at length on this matter of unity. He magnifies it. It is wrapped up in the Godhead, in the whole idea of religion, in the glorious and blessed gospel. It is to produce this unity that Jesus came. The restoration of harmony, the making of one new man in Christ is the purpose of God. Let us see to it that we do not thwart this purpose, or fall short of it.

Last year the Oklahoma Baptist Convention passed a motion, in structing their Mission Secretary to send no money to institutions refusing signatures to the McDaniel Statement on Evolution, adopted by the Southern Baptist Convention. It seems strange that for standing loyally by this action of the Convention Dr. C. P. Stealy, editor of the Baptist paper of Oklahoma, should have to bear the brunt of criticism by those who don't like the action of the Convention.

At the Missouri General Association the report on Publications recommended that the Home and Foreign Fields purchase space in the State papers and discontinue the monthly magazine. The same was recommended with reference to their Missouri Baptist Bulletin. The multiplication of publications is utterly bewildering to our people.

The new church at Lorena, Smith County, was dedicated last Sunday.

More than 160 were added to First Church, Ft. Smith, Ark., in a meeting in which J. B. Leavell of Houston, Texas assisted.

A special offering was made to the Cooperative Program by the Clinton Church Sunday to help in winding up the year's business.

The best answer to such charges against preachers as are found in books like Elmer Gantry is for preachers to live a clean and unselfish life.

Missouri Baptist gave during the Convention year just closed \$232,873.86 for the cooperative program. They propose to increase it next year by ten per cent. That is a little over \$1.00 each.

"Elmer Gantry will not be dramatized" is the headline in a morning paper. The reason given is that "it would have tremendously offended a great many people, particularly clergymen," and would have aroused hostility to the movies. So the manuscript which had been prepared was torn up.

The Sunday School Board has offered a \$150 cash award to each state of the South for the best essay by a Baptist student senior on the subject, "Our Baptist Principles and the Vital Religious Life of Our Day." All papers must be about 10,000 words in length and typewritten and must be sent to Secretary J. E. Byrd, Mt. Olive, Miss.

That's a fine song:

"The strength of youth we lay,

At Jesus' feet today

'Tis loyalty, loyalty, loyalty to Christ."

But it doesn't seem in accord with it to see two fellows struggling to bring the price of a bag of peanuts between them and put it in the collection plate. But that is about the size of the average contribution to foreign missions.

Dr. R. B. Gunter assisted in a good meeting at Perkinson, where brother J. N. Miller is pastor. There were 13 additions to the church, nearly all of them by baptism. This is a difficult but important field, being the location of a Tri-County Junior College, of which Prof. Lee Denson is President. They have between two and three hundred students and three new buildings were added the past year. Brother Miller preaches here on the fifth Sundays and three nights during the month, and is doing excellent work.

The publishing or religious books of the type identified with the name of George H. Doran Company will continue under the program of the consolidated house of Doubleday, Doran & Co., according to an announcement from the publishers themselves. The merger of Doubleday Page & Co., and George H. Doran Company has been the subject of much discussion during the past month and leaders of religious thought predict that it will have a great affect on the distribution of religious literature all over the United States.

From the Newton Record:

The local Baptist church closed a revival Wednesday night which is considered to have been one of the most successful meetings held in that church in many years. Dr. H. M. King, of Jackson did the preaching and notwithstanding the fact that he is a native of Ireland, Uncle Sam has no more loyal citizen, Mississippi has no more patriotic man, and Mississippi Baptist have no greater preacher than Dr. King. He has left his impress in the town and the church has been strengthened in spirituality and members, fifty-

six uniting with the church, seven by baptism and forty-nine by letter.

Pastor Ben Ingram writes;

The Biloxi First Church has just closed one of the best revivals in its history. The Miller Brothers of the Home Board staff of Evangelism have been with us for two weeks. It would be difficult to find a safer and saner team. No high pressure methods, no sensationalism, just the pure Gospel in its power was given in song and sermon. Words were not minced in the portrayal of God's hatred of sin, and His love for the lost was stressed in such a masterful way that our church was stirred as probably never before. We have had a real revival. The church members went out after the unaffiliated and the lost in a way that was a glory to God. Fifty five additions. I can most heartily commend these men of God to any pastor desiring a real preacher and a consecrated singer.

We are glad to publish this week the article by brother J. E. Heath on the Cooperative Work and the Budget. You will see that he takes issue with the editor. The brethren have the right and the duty to express their views concerning our denominational work. Only in this way can we come to the right conclusions and to unity of effort. Read what brother Heath says. We have only two remarks to make. First, brother Heath insists that everybody shall have the right to designate his gifts to whatever causes and in whatever proportions or percentages he may wish. This very right is guaranteed in our program of work, and some people are sending their money to Dr. Gunter with instructions as to how it shall be applied. These instructions are followed to the last cent, and no changes are made in other gifts to counter-balance these specially designated gifts. Anybody can designate what objects he wants his money to go to, but this is not encouraged for the simple reason that to do this on a large scale would be to make cooperation impossible. The other thing we wish to say is concerning turning every agency loose to get all the money it can for its own specific work without regard to the program. It would seem that any agency which agrees to a cooperative program ought to be willing to abide by it in all its workings without seeking to destroy it. There could be no surer way to destroy the cooperative program than to turn loose agents of every board to get what it can. The result would be that the board which had the best salesman in the field or the most salesmen would get the money and others would perish. In many pig pens there is one big hog which gets all the slop and the rest go hungry.

Brethren J. W. and J. J. Mayfield were called to the bedside of their father on Monday morning, as he was not expected to live. Our sympathy is with them and the others whose hearts are heavy.

DR. GEORGE LEAVELL LECTURER AT "SOUTHWESTERN"

Lecturing under the Holland Foundation Lectureship, Dr. George W. Leavell of Nashville, Tennessee and Wuchow, China, was in the Southwestern Seminary student body from October 11th through the 14th.

The general lecture theme was: "The Philosophy of Missions." The subject broke into such divisions as: "Answered Prayer," "Manners and Customs," "Chinese Political Life," "The Chinese and the American Physician," and "The Sacrifices of the Chinese Christians."

Every audience was keenly sympathetic and extremely interested. In keeping with the high hours of previous lecture series, Dr. Leavell's messages have been notably inspirational and generally helpful. Many students made definite surrender in the course of the week.



DR. W. E. FARR

Pastor First Church, Grenada, and Host of the Convention

MISSISSIPPI WOMAN'S COLLEGE

I am writing on the eve of our protracted meeting, which is to begin Thursday night, Nov 3rd. We are looking forward with high anticipations to the coming of Frank Moody Purser to lead us in this week's work. With his missionary heart and his long time association with students on the one hand and a student body and faculty united in a desire to save souls on the other, we are praying that the Holy Spirit may be with us in great power.

We returned last night from the Mississippi Baptist Student Conference at Starkville. Among our delegation of thirty-four were the presidents of three of the college classes,—the president of the Freshman Class being sick,—the president of the Student Body, the president of the Baptist Student's Union, Dr. McConaha, our Registrar, and the president of the College. The sessions were held in the auditorium of the Baptist Church. The Conference was presided over by W. L. Compere, of Mississippi College, whose smiling face and courteous demeanor as a presiding officer would guarantee success to any gathering. The principal addresses were made by Dr. M. E. Dodd, of Shreveport, Dr. E. H. Mariner, of Hattiesburg, Mr. J. E. Byrd, of Mt. Olive, Rev. T. F. McRea of Hattiesburg, and Mr. William Hall Preston, Traveling Secretary of the Inter-Board Commission. On the program also were the Student Secretaries and many of the various delegates.

The enrollment was close to three hundred. The Master Thought of the Conference was "Christ Adequate." Dr. J. D. Ray, Pastor of the Baptist Church, made an ideal host, while the hospitality of Starkville and the A. & M. College left nothing to be desired.

We are planning to finish in a short time the Model Home to be used by the Home Economics Department. This building is made possible mainly through the generosity of Mr. L. O. Crosby, of Picayune, and is designed to meet requirements of the Smith-Hughes Teacher Training law.

Our enrollment for the last session was 379. During the first month of the present session the enrollment has reached 381 and would pass the 400 mark were dormitory room available.

I hope to meet the brethren in great numbers at the Grenada Convention.

J. L. JOHNSON.

Rev. Owen Williams resigns at Pine Bluff Church in Copiah County that he may give his whole time to Utica. Pine Bluff is one of the largest and most prosperous country churches in Mississippi and it is said will cooperate with Shady Grove Church in securing a pastor.

(Continued from page 3)

people of different religious opinions from their own suffer death. This discourse was made in the above-mentioned Church on January 23, 1927, by the Jesuit Father Oldra.

(3) Desperate efforts are being made by our adversaries to identify us with masons, communists, anarchists and other extremists in order to bring us into disrepute in the eyes of the Government. We are also represented as secret agents of foreign governments, sent here for political and commercial reasons, under the guise of religious propaganda.

(4) Without doubt, a considerable part of the population in Italy will be pleased to see Evangelicals either expressed as far as their liberties are concerned or utterly banished from the country. A motion passed by the Union of Catholic Men in St. Thomas's Church in Genoa represents this state of mind above referred to. It reads as follows:

"That the Government should no longer tolerate Protestant propaganda in Italy.

"That evangelical schools and social work be closed.

"That evangelical publications of all kinds be suppressed." (See "Il Cittadino" of Genoa, July 10th, 1927.)

—D. G. Whittinghill.

(Note.—The above letter speaks for itself concerning very great and very serious matters. Concerning the friendly relationship which exists between this country and Italy, the large amount of money from American sources which have helped to make and maintain the present administration in Italy, the complete religious liberty which Italians and Roman Catholics enjoy in America where evangelical Christianity predominates, and considering the bonds of Christian brotherhood which exists between the evangelical Christian and Masons in America and their brethren in Italy, it will be amazing to every intelligent American reader that the above facts could be true of Italy in this year of our Lord 1927.

But within the last few days and since the above article was written, the Associated Press informs the American public that a demand which the papacy made through its official organ, *Osservatore Romano*, upon the Mussolini government that temporal power be restored to the pope, has been fully declined by Mussolini. This would indicate that the alliance between the Mussolini government and the Vatican which has seemed to be approaching, is being dissipated. This news, if true, is a tribute to Mussolini's discernment of a great national peril, and it will be welcomed as good news throughout the borders of advanced civilization in all the world.—J. F. L.)

Pastor J. A. Kangers resigns at Iuka and will make his home at Blue Mountain, preaching to churches in that vicinity.

Brother Norris H. Roberts, of McCool, writes that Mr. and Mrs. Joel F. McKay, formerly of Louisiana, more recently of Tennessee, have resigned their school and church work to accept positions on the faculty of Eastern Baptist University of Philadelphia, the chairs of History and Mathematics respectively.

A committee will recommend to the Louisiana Baptist Convention the same goal and the same ratio of distribution for next year as for this. Their plan is to raise \$250,000 on the regular budget. Of this \$250,000 is reserved and used for paying the debts of the Convention. Then \$150,000 is divided equally between State and Southwide objects. Besides this they expect to realize \$100,000 for Odd College out of subscriptions already made, also special gifts to their Children's Home of \$35,000, and other special gifts of \$15,000. This makes a grand total of \$400,000.

SATAN OF YESTERDAY (His Position Before and After His Fall) G. C. Hodge

I. SATAN'S POSITION BEFORE HIS FALL.
Before we can fully appreciate the position Satan is allowed to hold today, we must better understand the position he held before his fall.

On three occasions Jesus referred to Satan as the "prince of this world" (Jno. 12:31; 14:30; 16:11). In Eph. 2:2 Paul referred to him as "prince of the powers of the air", and in Eph. 6:12 he speaks of Satan as "world ruler of darkness".

1. SATAN WAS A PRINCE BEFORE HE FELL.

The following facts and scriptures seem to teach that Satan was a prince before his fall.

(1) When and why did the "earth become without form and void"? (Gen. 1:2.) The Hebrew scholars of the world are divided on the question as to whether the word "was" in Gen. 1:2 should have been translated *was*, or *became*. While the writer is not a Hebrew scholar, we believe that scripture as well as reason is more in favor of the word being translated *became*. "God saw everything that he had made, and, behold, it was very good", (Gen. 1:31).

There is no reason why we should suppose that God created the beasts of the field in perfect form and yet created the earth without form, and void. We believe, therefore, that God created the earth with perfect form, and that the earth was inhabited with people and birds and beasts, but at the fall of Satan the earth was completely wrecked. At the time of his fall "the earth became without form and void, and darkness was upon the face of the deep", (Gen. 1:2).

To support this statement, we offer the following scripture:

A. "God blessed them (Adam and Eve), and God said unto them, Be fruitful and multiply and re-people the earth and subdue it." (Gen. 1:28.) How could they re-people the earth unless it had once been peopled? It seems that if the earth had not once been inhabited God would have said unto them, "Be fruitful and multiply and people the earth".

B. "I beheld the earth and, lo, it was without form and void: and the heavens, and they had no light. I beheld the mountains and, lo, they trembled, and all the hills moved lightly. I beheld and, lo, there was no man, and all the birds of the heavens were fled. I beheld and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord and by his fierce anger, for thus hath the Lord said, The whole land shall be desolate; yet, I will not make a full end." (Jer. 4:23-27.)

NOTE:

All the verbs in this passage declare that the things spoken of have already taken place. The prophet is here describing something that has already happened. He is not in these verses foretelling a future event.

(a) "I beheld the earth, and, lo, it was without form and void, and the heavens, and they had no light." (Jer. 4:23.) This describes the earth as it was in Gen. 1:2.

(b) The earth, as it was before Gen. 1:2, is described in Jer. 4:24-27.

There were mountains and hills and valleys, Verse 24. There were men, women and children, Verse 25. There were birds, Verse 25. There were fruitful places, or farms and vineyards, Verse 26. There were cities, Verse 26. They were all destroyed, Verse 26.

C. The Lord had prophesied that the world would be wrecked, but not completely destroyed, Verse 27.

(a) This passage is not describing the flood, for during the flood the sun, moon and stars were not destroyed, while in the event here described they were destroyed, Verse 23.

(b) He is not speaking of the end of the world,

because all the verbs are in the past tense, and describe a past event.

(c) Verse 27 says he is not speaking of the end of the world.

2. SATAN WAS GOD'S REPRESENTATIVE AND RULER OF THIS EARTH BEFORE HIS FALL.

It seems that God entrusted to Satan the government of this earth, and made him prince of it before his fall. "Why art thou fallen from heaven, O Lucifer, son of morning? (Ans.) "For thou hast said in thine heart, (1) I will ascend into heaven; (2) I will exalt my throne above the stars of God; (3) I will sit also upon the mount of the congregation in the side to the north; (4) I will ascend above the height of the clouds; (5) I will be like the Most High; (6) yet, thou shalt be brought down to hell to the sides of the pit." (Isa. 14:12-15.) Satan certainly must have been on this earth when he purposed this, and yet it was before his fall.

II. SATAN'S POSITION SINCE HIS FALL.

1. SATAN WAS JEALOUS OF MAN AFTER HIS FALL.

If we believe that Satan did rule as God's prince of this world before his fall, we can better understand why he should want to seduce Adam and Eve and cause them to rebel against God. He couldn't bear the thought of man having dominion over the earth, which he himself had once ruled as prince.

2. SATAN IS PRINCE OF THIS WORLD. (Jno. 12:31; 14:30; 16:11.)

We must not, however, lose sight of the fact that Jesus is the King of this world, Rev. 17:14; 19:16.

3. WHEN DID SATAN BECOME THE PRINCE OF THIS WORLD?

When Satan succeeded in getting man and woman to obey him instead of God, he again became the prince of this world. This is admitted in Luke 4:5-6 when Satan offered to Christ the kingdoms of this world and the glory of them. "The devil said unto him, All this power will I give thee and the glory of them: for that is delivered unto me: and to whosoever I will I give it." And Jesus didn't deny it.

4. SATAN HOLDS HIS POSITION TODAY AS PRINCE OF THE WORLD AS A USURPER.

The world no longer, since Christ arose, belongs to him. He is allowed to rule over a part of it for a season only. You ask, why? Well, no man knows, but, perhaps, for the same reason that God allows "other devils in human form" to live and grow rich and fat and oppress others while some of God's saints barely exist.

5. SATAN HAS DIRECT CONTROL OVER THE PHYSICAL WELL-BEING OF HIS SUBJECTS.

(1) He has the power of death.

"That through death Jesus might destroy him, (Satan), that hath the power of death", (Heb. 2:14.)

(2) He oppresses his followers. He sometimes destroys their eyes, makes them deaf and dumb and afflicts their minds.

"Jesus went about doing good, and healing all them that were oppressed by the devil", (Acts 10:38; Luke 8:27-35.)

(3) He has power to afflict his subjects with disease.

"Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day", (Luke 13:16).

6. ON THE CROSS JESUS REDEEMED ALL THAT ADAM FORFEITED AT HIS FALL—THE EARTH AND DOMINION OVER IT.

"Jesus said, All authority hath been given unto me in heaven and on earth", (Matt. 28:18).

7. SATAN HAS NO POWER OVER THE CHILDREN OF GOD.

He can in no wise touch a child of God unless God gives him permission to do so. "He that is begotten of God keepeth himself and that

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(1) Satan cannot even tempt a child of God to sin unless God gives him permission to do so. "Simon, Simon, behold Satan asked to have you, that he might sift you as wheat (marginal reading translates it, "Satan hath obtained you by asking"), but I have made supplication (prayed to God) for thee that thy faith fail not." (Luke 22:31-32 A. V.)

(NOTE:

"Hath obtained you by asking." The pronoun, you, is plural. Satan asked permission to tempt all the disciples, that he might sift them as wheat. Had he asked permission to send them to hell, his request would have been denied, but he was given permission to sift them for the chaff needed to be separated from the wheat.

(2) God does not allow Satan to tempt a Christian beyond that the Christian is able to overcome. "God is faithful who will not suffer you to be tempted above that ye are able to bear: but will with the temptation make a way to escape, that ye may be able to bear it", I Cor. 10:13.

(3) Satan cannot touch the possessions of God's children unless God permits him to do so. Satan said to God, "Hast thou not made a hedge about Job and about his house and about all that he hath on every side?" (Job 1:10.)

We shall next consider Satan's character and work since his fall.

ANSWERS TO "DO YOU KNOW?"

1. The general boards of the Southern Baptist Convention are composed of thirty-six members elected annually by the Southern Baptist Convention upon recommendation by the Committee on Nominations. Eighteen of these members are elected from the various states and eighteen are local members residing in or near the city where the boards are located. At least three of the members of the boards are women. No member of any of the boards receives compensation for his services, though the expenses of the non-resident members in attendance upon the annual sessions of the boards are provided for.
2. Foreign Mission Board, Dr. R. E. Gaines, president; Home Mission Board, Dr. W. Mosby Seay; Sunday School Board, Dr. W. F. Powell; Relief and Annuity Board, Dr. Wallace Bassett; Education Board, Dr. W. H. Smith.
3. Baptists do not enter into cooperative mission work with other denominations because they believe their mission is to give the whole gospel to the whole world, and that this is not done by any denomination.
4. Jesus Christ.
5. Approximately 12,000,000.
6. There are 3,708,253 white Baptists and 2,971,551 negroes, making a total of 6,679,806, or more than one-half the total Baptist population of the world.

Saturday, Nov. 5, is Home Coming Day at Mississippi College.

Pastor E. S. Flynt is said to have resigned at Wesson, giving up his work this month. We do not know whether his plans are matured for the future, but hope he is expecting to remain in Mississippi.

Taken as a whole Southern Baptists give decidedly less per capita to the Lord's work than any other large denomination in America. The record for last year shows Southern Baptists averaging \$10.96 each, while the record for other leading denominations showed Southern Methodists giving \$16.23; Southern Presbyterians, \$32.61; Northern Baptists, \$22.49; Northern Presbyterians, \$41.30; and Seventh Day Adventists, \$73.30. The Adventists gave to foreign missions alone last year \$23.43 per capita.—The Baptist Program.

Budget Department

HOW TO PUT ON AN EVERY MEMBER CANVASS

(Continued)

In our last article we discussed, (1) the character and duties of the campaign committee, and (2) the importance of training the men who are to take the canvass. In this article, we shall discuss the importance of PREPARING THE MEMBERS FOR THE EVERY MEMBER CANVASS.

Suppose some church should elect a campaign committee two months before the time for putting on the Every Member Canvass. Suppose the church should approve the budget presented by the committee. Suppose the committee should divide the church membership into groups of twenty-five, and appoint two canvassers for each group a month before the time for the canvass. Suppose, further, that the canvassers should be prepared in every way for taking the canvass. If no further preparation is made, the chances are the canvass will not be as successful as it should be. It is absolutely essential that the church members be prepared for the canvass. This will necessarily take time and at least five steps will be required.

1. SERMONS.

The pastor will by preaching on Missions, Stewardship and such other messages as the Lord may give him help in a great way to prepare the members for the canvass. While there must be an element of teaching in every sermon, it is our opinion that the inspiration the people receive from a plain Gospel message, direct from the throne of God, will do more to prepare them for the canvass than all the information they may receive.

A man may have the information, but unless he has the inclination he will not do his duty in the matter of supporting his church. It matters not how much money one may have, if he is spiritually cold it is doubtful whether he will give very liberally, even though he knows it is his duty to do so. On the other hand, as certain as one gets close to the Lord, or "gets a good case of religion", his gifts will be more liberal. The main task of the preacher then, in preparing the people for the canvass, is not to inform them so much as it is to inspire them. We hasten to say, however, that there can be no true inspiration without correct information.

Our greatest need today is for every preacher to fearlessly preach the Word of God in all its purity and power. Nothing will save a lost world but the gospel of Christ. Nothing can bring a dead church to life but the gospel of Christ. Nothing can solve the financial problems of Southern Baptists so effectively and quickly as the gospel of Christ. No one can preach the gospel of Christ so effectively as the men called of God to preach His Word. Therefore, my brother preachers, let us preach the gospel in such a manner that should Christ sit in our congregation each Sunday he could find no fault with us. That means that we must preach the gospel so clearly, simply and plainly that the little children will understand it, so convincingly that the most hardened sceptic will believe it, and so powerfully that the sinners will accept it. That means that we must live as Christ would have us live each day.

2. TRACTS.

The pastor will secure some tracts on Stewardship, the Every Member Canvass, the Budget Plan, etc., and get his people to read them. Just before he dismisses the morning service, he will announce that at each door is stationed a man with some tracts. He will request each individual to receive one as they pass out. He will also announce that at the evening service he plans to have each one who has read the tract to indicate it with the show of their hands, and that three or four will be expected to make a two minute talk on that part of the tract which in-

terested him most. He will on the following Sunday have another tract for them to read.

3. DEPARTMENTS OF THE CHURCH.

Perhaps one of the most effective ways of selling the program to the members of the church is by using the departments of the Sunday School: (1) Sell the program to each officer and teacher.

When the campaign committee starts to make out a budget for next year's work, they should include the auxiliaries of the church in it. The committee should ask the general superintendent and secretary, together with each departmental superintendent and secretary, to meet with them and help decide on the amount to be appropriated for Sunday School work in the budget. Each departmental superintendent and treasurer will before the meeting find how much it took to run their department last year and year before last. In the light of the amount it took to run each department each year for the past two or three years, and in the light of their plans for next year a safe estimate can be made of the amount that will be required to run the entire Sunday School for next year. The same course will be taken in fixing the amount to be raised for the B. Y. P. U. and W. M. U.

Almost as certain as the campaign committee follows the above mentioned plan, every officer and teacher of the church will be for the budget because each of them had a part in preparing it. (2) Sell the program to each member of the Sunday School and W. M. U.

This can, perhaps, best be done in the departments. When the Sunday School assembles there should be a wall-sized chart on the wall of each assembly room, giving each item in the budget, together with the amount to be raised for each item. The departmental superintendent will explain the budget in detail and express a desire for his department to be 100% in the support of it. In each class, the teacher will let it be known that he is for it, and will not only plan for a 100% class, but actually lead each member of his class to promise to support it. The Home Department workers will talk the budget to each member of their department. The W. M. U. officers will follow a similar plan in selling the program to each member of the W. M. U.

4. LETTERS.

Some of the members, perhaps, will not be in attendance upon the meetings of either of the auxiliaries. In order to enlist these and to be sure that the others will be enlisted in the support of the budget, it would be advisable for the pastor and campaign committee to prepare a letter and send it to each member of the church. In this letter, they will explain the budget in detail and urge them to support it. It is not sufficient to send this letter to the parents only. It should be sent to the children as well, and to each husband and wife. While the father may not appreciate the letter, the children would never forget having received the letter from their pastor, and they would have a desire to do what he and his committee asked them to do.

5. VISITS BY WOMEN.

While the pastor and the campaign committee are training the men to take the canvass, they should also be training a few of the most consecrated women in the church. Beginning on Tuesday before the canvass is to be taken on the following Sunday, these women should go two and two into the home of every wife and mother connected with the church. They should visit the homes, and, in connection with the visit, make mention of the budget and explain any part that may not be thoroughly understood by the one they are visiting. They should also request the wife and mother to plan to keep the husband and family at home on the following Sunday from 2:00 to 4:30, or until the canvassers visited them. The visits of these consecrated and trained women will do much in assuring success and victory on the following Sunday. (See J. T. Henderson's tract, "The Local Church and the Every Member Canvass.")

W. M. U.

"The Master is come and calleth for THEE".

A Message From Our Training School Girls Dear Women of Mississippi:

We, your Training School daughters, want to send you a word of greeting. We appreciate very much the privilege you have given us of attending this wonderful School. "House Beautiful" really lives up to its name; of course the spirit of the Faculty and of the girls makes up the spirit of the Home as a whole, and this spirit truly is Beautiful.

Our "Little Mother", Mrs. Bose, with her quiet prayer life and her life of service, inspires each of us to noble service for our Master.

To those of us who have come for our first time we are finding it one of the richest experiences of our lives; and are hoping that each day will bring new and added blessings along with opportunities to serve. Our Senior Mississippi Sister has been a blessing to us, advising and helping us in every way possible. She is to the Juniors the "Mississippi Mother". As we three girls try to represent the Magnolia State in the "Home", pray for us that our spirit will be the spirit of the Master,—service and sacrifice.

Our work has been planned so as to develop our social and mental natures as well as our spiritual side. Several of the churches have given receptions for the Seminary and Training School, thus bringing us in contact with the members of the various churches.

As we are trying to better fit ourselves to help in God's great plan, pray for us because we need and appreciate your prayers. Our prayer is, (and won't you join us in this prayer?) that many others of our Mississippi girls may hear and answer His call and be led to "House Beautiful".

Your Mississippi Daughters:

Lottie McCoy,
Gladys Smith,
Edwina Robinson.

Interesting Reports

A number of most interesting reports have come in from Rallies and Weeks of Prayer by various Bands over the State. How we wish we could give space to them all. The interest expressed is heartening.

Winston County Association, under the leadership of the new Superintendent, Mrs. B. L. McKee of Northwater, recently held a Rally that gave renewed zest to the Work. New officers were elected for the association; these with Mrs. McKee propose to meet as an associational W. M. U. Board frequently throughout the year and plan the work.

Mrs. G. D. Phillips sends an interesting account of the Week of Prayer observed at Shubuta.

Many others might be named. Let us thank God and take courage.

Programs for Week of Prayer for World-Wide Missions

This week we have sent to each W. M. U. Organization in the State the Week of Prayer Programs. The Week is November 28, December 2. Let us all try to arrange to observe this special week. We know that conditions are such at times that make it impossible to observe the set week; but these conditions are rare. As nearly as possible let us pray in unison this time, Beloved. And if we study the program as it is given us we will feel the call to pray. The programs are so fine and so full of needed information.

Miss Mallory Sends the Following

You will be interested in the following motions which were passed by the Executive Committee: That the Vice-Presidents and Secretaries be asked to give their careful consideration and necessary publicity before the January year meeting of the Executive Committee and Secretaries' Con-

ference to the following recommendations, these changes to become effective with January, 1928, provided the vote of the mid-year Executive Committee meeting is in favor of them:

(1) That W. M. U. organizations which do not meet each month cannot be counted Standard A-1 by making up meetings, the real desire being for regular meetings.

(2) That W. M. U. young people's organizations which meet in combination with Sunday School or B. Y. P. U. are not eligible as Standard A-1 W. M. U. organizations. The work of all three departments is certainly hampered by such combined effort and the finest activity cannot be carried on, certainly not to the extent of being Standard A-1.

While the above motions are tentative, awaiting further consideration by the mid-year meeting, it is important to note that they will become retro-active with January first, 1928, if the full Executive Committee approves of the two motions. Please, therefore, give much publicity to them so that all the societies will understand the proposed changes.

The following motions go into effect immediately:

(1) That, because the utmost economy will be necessary during the next three months in order to keep within the year's budget and since it is **purposed to keep strictly within the budget**, no literature (including offering boxes) be printed until the close of the year for free distribution, except in the case of organization manuals, mission study certificates, tithing record cards and such other materials as are essential to the routine of the work. That, therefore, publication be deferred until January of the addresses made at the May meeting in Louisville by Mrs. W. C. James and Miss Mather, of the tithing demonstration as presented under the direction of Mrs. F. W. Armstrong at the same meeting and of the twelve articles on tithing prepared by Mrs. F. W. Withoft of Georgia for Royal Service. It is further suggested that as little field work as possible be done.

(2) That in churches where all the women on the church roll are considered members of the W. M. S., those be also counted as new members in the Ruby Anniversary Celebration who become active according to the W. M. U. definition of an active member.

(3) That Royal Service give annually as the Southwide award for Y. W. A.'s in the Tithing Story Contest the trip to the W. M. U. annual meeting in May.

(4) That W. M. U. approve of the R. A. Camp at Ridgecrest next June and give hearty endorsement and publicity, no financial obligation being entailed.

(5) That in the future we guard against the inconsistent expression "W. M. S. and junior organizations" since Y. W. A.'s are not juniors. The expressions Woman's Missionary Society, Young Woman's Auxiliary and junior organizations or women's societies, young women's societies and junior organizations can be used.

In the November issue of ROYAL SERVICE you will see a correction concerning the postpaid price of "Victorious Service Songs" which contains the music to our Ruby Anniversary Enlistment Song. The correct price is 35 cents from Alabama Bible House, Montgomery, Ala. Please ask your societies to correct the notice accordingly on page 24 of the W. M. U. Year Book.

An Inspirational Letter

% The American Express Co.,
Hongkong, China, Sept. 8, 1927.

Dear Friends in the Homeland:

Many of you have heard directly from us since we have been refugeeing in Hongkong. Perhaps, many of you have heard indirectly and some have not heard at all. However, we have received a wireless from you all.

In many ways these months of waiting on the

little island of Cheung Chow near Hongkong have been a great blessing to us. From the standpoint of physical help the two baby girls have had time to grow fat and strong. Mr. Woodward has had time to at least partially recover from his operations and more recent trouble. And I weigh more and feel better than ever before in my life.

Then, as we used to say after a trip to Mentone or Ridgecrest or Blue Ridge, we have had a mountain top experience spiritually. The fellowship with missionaries from all countries and stations and the time to do intercessory mission work has brought joy and satisfaction deeper than I can express.

We are rejoicing now because we have been transferred to Kong Moon, where we can hope to go in the next week or two. As you, no doubt, know we have been out three years and have been permitted to work in Kweilin two months only. Prospects are now that no women nor children will be able to return there within a year, so our mission has kindly changed us permanently to Kong Moon. We covet a wee corner of your prayers that we may enter into this new work with His approval and guidance.

As the beautiful autumn adds zeal and gladness to the Great Joy which you have and which the world can not give, this great country in the Orient calls you to your knees in her behalf. The enclosed sheet is self explanatory.

We can truly praise Him because many in this land of China have learned the secret of the abiding joy; for the many who know no night even though darkness reigns; for the many who in the face of bitter opposition and persecution are testifying for our Lord and Savior and are helping others to find Him; and for the marvelous way in which the Gospel Word is being spread among the heathen while the missionaries' work is retarded. But on this special day of November 11th will you not intercede as never before for the millions that are now held by the powers of Satan; those who are doing the works of the evil one; those who know no joy nor peace but whose pride is in loot, theft, murder, and the other indescribable features of heathen warfare.

Every morning at eight o'clock and at every prayer service our missionary group is praying for a world-wide spirit of prayer and understanding. We believe in our home base and assure you that your "effectual fervent prayer" will help to change conditions in China. May we not meet with one accord at His throne?

And "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us", I am,
Yours for Christ in China,

—Mabel Williams Woodward,
(Mrs. Frank T. Woodward.)

If the attendance and interest at the district associations this fall can be accepted as an indication, there will be a big attendance at the State Convention in Grenada. We are all hoping also to have with us Dr. George W. Truett of Dallas, the president of the Southern Baptist Convention and one of the world's greatest preachers.

Wanted—And badly needed—a rich young ruler that will not go away sorrowful, but will do what Jesus told him to do. We are accustomed to say that the requirement for discipleship and inheritance in the kingdom which Jesus made of this young man are not meant for universal application. We are not so sure of that, but surely there must be one somewhere to whom the requirements are applicable. Will not somebody arise and do what he was told to do? What a thrill it would produce among Mississippi Baptists! What an inspiration to others! What an example of heroism! Surely patriotism is not the only passion which would make young men give their all. Jesus himself became poor that he might make many rich. Do we follow in his train?

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Honor Roll

A-1 and 100% Unions for Third Quarter

A-1 Junior B. Y. P. U.'s—Harperville; Bunker Hill, Marion Co.; Beaumont; Oxford; No. 2, First Vicksburg; Norfield; Live Wire, Philadelphia; Pontotoc; at Jackson, Davis Memorial, Willing Workers, Double Springs, Full-o-Pep and another Junior whose name isn't given; Kosciusko; Hermon Dean, Brookhaven.

A-1 Intermediate B. Y. P. U.'s—Eudora, DeSoto Co.; Beaumont; in Jackson, Griffith Memorial, Progressive; Davis Memorial, Peppy Pepper, Gregory; Money; Baldwin; No. 1 Kosciusko.

A-1 Senior B. Y. P. U.'s—Harperville; Beaumont; Hurricane, Attala Co.; Toomsaba; Philadelphia; Zion Hill, Forrest Co.; in Jackson, Davis Memorial, Carter, Jewel; Mt. Creek, Rankin Co.

A-1 Adult B. Y. P. U.'s—Oxford; Beaumont.

A-1 General B. Y. P. U. Organizations—Pontotoc; Davis Memorial, Jackson; Beaumont.

100% Attendance—Carter, Davis Memorial, Jackson; Junior, Davis Memorial, Jackson; Eudora Intermediates; Peppy Pepper, Davis Memorial, Jackson.

100% Daily Bible Readings—Adult, Beaumont.

100% Giving—Harperville Seniors; Adult, Senior and Intermediate; McLain Juniors; Beaumont; Hurricane, Attala Co.; Carter, Peppy Pepper, Davis, Memorial, Jackson; Harperville Juniors and Intermediates; Junior No. 2 First Vicksburg; Juniors Oxford; Juniors Pontotoc; Hermon Dean, Brookhaven; Baldwin Intermediates; Money Intermediates; Fayette Seniors; Crystal Springs Seniors; Picayune Seniors; Sylvarena Seniors; Brooksville Juniors; Center Grove Seniors, Clarke Co.

100% Tithers—Baldwyn Intermediates; Fayette Seniors.

100% Study Course—Adult, Beaumont; Hermon Dean, Brookhaven; Money Intermediates.

100% Memory Work—Taylorsville Juniors; Beaumont Juniors; Willing Workers, Double Springs, Full-o-Pep, Davis Memorial, Jackson.

Our 1928 Goal

A-1 Unions for at least one quarter.....	150
A-1 General Organizations.....	10
Study Course Awards.....	10,000
New B. Y. P. U.'s.....	200
New General Organizations.....	50
New Associational B. Y. P. U.'s.....	5,000
Subscribers to B. Y. P. U. Magazine.....	2,000

Note—The State B. Y. P. U. Department has adopted the above goal for next year and in the light of the

past we feel that it is just a reasonable expectation. We will appreciate your going over the list of items on which we expect progress and check against your own church B. Y. P. U. work and see just how you can fit into this progressive step for another year. Each step in the goal should affect every B. Y. P. U. in the state. Bring the matter to the attention of the union and agree to accept a reasonable part of the responsibility of making the goal real.

Question—How can I as pastor SELL the B. Y. P. U. to the entire church?

Answer—Through the development of the General B. Y. P. U. Organization.

Hickory B. Y. P. U. Observes Graduation Day

On October 2nd at seven thirty P. M. nine Intermediates were graduated from the Intermediate B. Y. P. U. and promoted to the Senior union and ten Juniors likewise went from the Junior B. Y. P. U. to the Intermediate union. The exercise was in the form of a ship voyage. All those who were promoted, with their leaders, the president of the Senior B. Y. P. U. and the B. Y. P. U. Director were dressed in white sailor costumes. It was beautiful to see them pass from one ship to another for we know they are ready for a larger and more glorious voyage. The Juniors have almost gotten the number they graduated from the Primary children who are just entering B. Y. P. U. for training, so we expect to have a larger and better B. Y. P. U., for our interest as well as our membership is growing and a real spirit in the work prevails.

—Mary Elizabeth Williamson,
Gen. Sec'y.

Bible Readers Certificate Awarded

We are glad to add to the list of one year Daily Bible Readers the name of Cathleen Russell, a member of the Intermediate B. Y. P. U. at Hickory. Not long ago several others from this splendid union received their certificates. It is a sign of spiritual growth to read the Bible every day. It is a good way to "Add to your Faith" the other virtues Peter speaks of.

Our friend, Robert H. Coleman, of Dallas, Texas, is planning to carry a limited party, including some distinguished ministers, to Europe and Palestine next summer. He intends attending the Baptist World Alliance in Toronto, June 23-29th, and the party will sail from New York on June 30th. This will be Bro. Coleman's third trip abroad. See his announcement in this issue.

East Mississippi Department

By R. L. Breland

"A Little Log House"

"Just a little log house
Set back from the road,
With a few wild flowers and bees;
Not much to look at
Says the passer-by,
Nothing but a shack and some
trees.
Yet this poor little house
By the side of the road,
Was once a home so sweet;
A haven of rest for the weary at
night,
The path's end for tired little feet.
It has sheltered a mother
And her small happy brood,
It has been full of laughter and
love;
There's a spirit that's left
By the Lord as His gift,
A halo of joy from above."

In my reading I came across the above poem the other day. It had no name attached to it, so the author is unknown, but it was someone with a soul and whose soul was touched with fond memories of other days. My mind was wafted back on the wings of memory and there beside the road stood "A Little Log House". It had no windows with glass shutters, its walls were not painted, the cracks between the rough logs let in the sunshine and the rain, its floor was of rough material and through its crevices the wintry wind reached its frosty fingers. It was enclosed by an old zigzag rail fence and the gate was draggy and hard to open. However, many lovely jonquils, daffodils, hyacinths, bachelor-buttons, marigolds, violets and other flowers grew in the front yard, the product of a wife and mother's toil and care. Not a place of beauty, save for the lovely flowers, but it was home.

Inside this rude house father, mother and the children lived and loved. They had never known better conditions than these, so this humble house was a palace to them. They were happy and contented as the children romped and played and the husband and wife planned for the future. It was a home, and what memories cluster around that word! No place so dear in this old world as our childhood home. Payne must have been thinking of his happy childhood days in "A Little Log House" that was his home when he wrote "Home, Home, sweet, sweet home; be it ever so humble, there is no place like home". No cares enter the sacred confines of the childish breast, father and mother loves and cares for them and oh, such happy days! We pass through these but once here below.

These old log houses by the side of the road are fast becoming only a memory, but oh! such a memory to those who lived the care-free life of childhood in one of them. A bet-

ter class of homes is taking the place of them, but I dare say that no happier people live, or will ever live, in this better class of houses than those who lived in "the little log cabins in the lane". While better conditions add to the comfort of the people and should also add to their happiness, but it is not always true. Contentment, love and sweet relationship are essential to real happiness; better conditions do not always bring these.

Of the Judge in Maude Muller it is said—

"That oft when the wine in his glass
was red,
He longed for the wayside well instead"

And I am sure that if many people today who live in fine palatial homes would be real honest with themselves they would long for the log cabin home instead. Memories, memories! how they crowd in upon us as we turn our thoughts back to the old red clay road with the little log house by its side, with mother, father, brothers and sisters with love and contentment within. Most of these associates of log-cabin days have gone to a house not made with hands, we trust, so memories are all that can be to the "little log home" of our childhood.

NOTES AND COMMENTS

A large list from Artesia and many from other places have lined up with me in the reading of the Bible through beginning with November. Come on and join in.

Chanced to see Pastor C. C. Weaver as I passed through Hernando last week. He reports progress and that in the near future a new church building is to be contemplated.

The Elam District of Yalobusha County W. M. U. held its rally at Elam last week. Mrs. J. R. Markette, Associational Vice-president, Mrs. O. H. Cohea, Secretary, Mrs. J. T. Westbrook, Mission Study Leader, and Mrs. J. W. Lippincott, Stewardship leader, were the associational workers present. Mrs. W. H. Ballard was elected leader of this district and Miss Jessie Denley was elected young people's leader for the district, both of Coffeeville, Miss., R. F. D. A good meeting was had.

Brother Andrews of Tennessee preached at Scooba and Wayside the fourth Sunday. These churches are without a pastor since the resignation of Rev. L. E. Roane recently. Brother Andrews is desirous of locating in this part of the state if work can be secured to employ all of his time.

The Coffeeville B. Y. P. U. is planning, under the leadership of Mrs. C. F. Norden, to put on the little playlet gotten out by the B. Y. P. U. Department, "The Budget Family, in a number of the churches near-by during the month of November. It will be helpful to any church.

THE SMITH-PERRY MEETING FIRST BAPTIST CHURCH, NATCHEZ

Pastor W. A. Sullivan

"I planted; Apollos watered; but God giveth the increase", said Paul. To God, therefore, first, last, and always be all the praise, honor, and glory for what many of the oldest people in Natchez say is the greatest revival in the religious life of this city.

Brethren D. W. Smith, evangelist, and M. E. Perry, singer, members of the Evangelistic Staff of our State Mission Board, came to Natchez, October 2nd. The meeting, which was held under a large tent pitched in the heart of the city, continued two weeks. From the initial service of the meeting to the last, regardless of inclement weather, multitudes came. Smith preached the gospel of our Lord and Savior, Jesus Christ. God blessed us with a gracious demonstration of His power to save. There were over 100 additions to the First Baptist Church. Since January 1st, 176 have been added to the church.

Many things contributed to making the meeting a success,—the power of God first of all. Without Him, surely, we can do nothing. Yet "We are workers together with Him". In my judgment, some of the things which God used mightily in this meeting are:

1. Prayer.—In the men's prayer meeting nearly every Tuesday night this year; in the midweek meetings on Wednesday nights; in cottage prayer meetings during the meeting, there was prayer for a gracious revival.

2. Proclamation of the Gospel.—Brother Smith preaches the gospel of the Son of God "Who was delivered for our offenses and raised again for our justification". He takes the whole Bible at face value; he does not shun to declare the whole counsel of God.

3. Personal Work.—I have never seen so much personal work done in any meeting. The members of the First Baptist Church did it. Perry did it. Smith did it. D. W. Smith does more personal work than any man I have ever known.

4. Praise.—M. E. Perry is a great organizer, choir leader, and song director. I have had him in four meetings successively. He wins the hearts of the people and leads them to sing the praises of God. He never wastes the evangelist's time preaching a sermonette of his own. Nor does he bore the congregation by insisting that the "Junior choir" sing some worthless chorus every evening.

5. Publicity.—A religious census of the city had been taken, the returns of which being carefully tabulated. The meeting was widely advertised. Window cards, posters, paid advertising in the local paper, a big tent, etc.

It was a great meeting. A gospel meeting. A Baptist meeting. DENOMINATIONAL EVANGELISM. No high pressure, compromising union meeting. There is no reason why Baptist churches may not

have just as large, widely attended meetings as some of our noted evangelists who hold large union meetings.

It is my judgment that Wade Smith and Otis Perry should be provided and fully equipped with a tent with a capacity of at least 3,000, their whole time being given to evangelistic work in the cities and larger towns of Mississippi.

EUTAW, ALA.

Pastor C. N. Travis of Eutaw, Ala., writes: Sunday night past marked the close of another wonderful revival meeting for the Baptists of Eutaw. Dr. Fred M. Barnes,

pastor Clayton Street Baptist Church, Montgomery, assisted me in the meeting by doing the preaching. This was his second meeting with me in Eutaw and we certainly succeeded in getting the devil stirred up. There were 22 additions to the church, six of them by baptism. Baptists are advancing here and all is favorable for a more beautiful obedience to our marching orders as found in the Great Commission. In the fourteen months that I have been here, I have witnessed our membership increase from 100 to 175, notwithstanding losses by letter and otherwise. Half of the increase has been by baptism. We are withdrawing from the cold, spiritless

union services that our people have been caught in, and are undertaking to concentrate all our active membership into one main NEW TESTAMENT CHURCH and then watch that church. Mr. Tom S. Doty, student Gospel singer from Mississippi College, Clinton, Mississippi, led the singing throughout in a most satisfactory manner. Watch us do better for Jesus!

Driver (in the wee hours of the a. m.): This cab won't hold any more; there's six of you in there already."

Voice from inside: "Thash a' right, driver; I just put the light out to make room for one more."—Ex.

Winnsboro Blue Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—granite—genuine Winnsboro Blue. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES,
Winnsboro Blue Granite
"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance but do not possess its lasting qualities and permanent beauty.



Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite, that you may see its beauty.

When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant and we will send you a polished Winnsboro Blue Granite paper weight.

Winnsboro Granite Corporation
Rion, S. C.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Send Them Onward With a Smile

Do not worry, little mother,
If there're tracks upon your floor;
Years go by—you'll soon be wishing
You could see those tracks once more.

There won't be much satisfaction,
Looking back along the way,
Though we kept our house all shining,
If we scolded every day.

Yes, I know that little garments,
Sadly torn and out of place,
Make it hard for tired mothers—
Hard to wear a smiling face!
But they'll leave the home—nest
shortly,

Some may fly to foreign lands;
Then your house will be in order,
But you'll sit with folded hands.

So let's all enjoy each minute
Of these lovely childhood days;
Just forget the dust that gathers,
Just enjoy their childish plays.
Yesterday they were but babies,
Now they're with us for a while,
But tomorrow they'll be going—
Send them onward with a smile!
—Selected.

Unfairness of Adults

The six children were sitting quietly in their seats near the front of the hall, chatting amiably and waiting for the concert to begin. They had been there almost half an hour when a woman came down the aisle and stopped in their row.

"Will you children please move over?" she said peremptorily.

The children looked up at her in surprise and then looked questioning at one another.

"Move over so I can have this end seat," insisted the woman.

The children hesitated, but no one moved.

"Come, hurry! It is almost time for the concert to begin," urged the woman. "I always have the end seat when I go anywhere, and I like this row best, so please move over."

"Aw, come on move over," a boy said, and he pushed the boy beside him. The other boys and girls followed his lead and reluctantly moved over so that the woman got the end seat.

There were three other end seats vacant across the aisle which the woman could have chosen. That row of boys and girls had come to the hall more than half an hour early to get settled in the seats they wanted, while the woman came in at the last minute.

It wasn't that the change of seats made any great difference to the children, but it must have increased their resentment at the unfairness of those adults who do as they please regardless of courtesy, and who take advantage of their years to usurp the rights of those younger. If the chil-

dren had been saucy or disrespectful, the woman would have been highly indignant; if they had refused to move over she would probably have gone to some one in authority and made trouble; yet it is to be doubted if she would have dared to make her last-minute request for a special seat to a row of adults.

Adults have an important responsibility toward children which many hardly seem to realize. The adults whom the children admire and respect, the ones to whom they apply "game", "fair", "square", and other adjectives of approbation, the adults according to whom they pattern their little lives are not the kind who treat children inconsiderately. The people who have the most influence over the little folks are the ones whose innate sense of justice and fairness causes them to treat the child of five or more with the same courtesy and kindness that they would another adult or that they expect and desire themselves. After all, the Bible verse does not say, "Do unto other adults only as ye would that they should do unto you."—Home Circle.

A Lesson on Forgiveness

Once in the olden time, and in a far off country, there lived a saintly man who, because of his constant charities and his kindness to all who were in any kind of need, was called John the Almsgiver. He was bishop of Alexandria, and was continually sought after for his wise counsel and his sympathy.

On one occasion a certain nobleman desired to speak to him, and when admitted into his presence poured out an angry tale of one who had grievously offended him. "That man," he cried passionately, "has so deeply injured me I can never forgive him—no, never!"

The bishop heard him through in silence, after a pause said it was his hour of prayer. Would he go with him into the chapel? The nobleman complied, and, following him, they knelt down together. Then the bishop began to repeat aloud the Lord's Prayer, his companion saying it after him.

When he got to the petition, "Forgive us our trespasses as we also forgive those who trespass against us," he paused, and the nobleman not heeding, went on with the word alone. Finding his voice was alone, he, too, stopped, and there was a solemn silence.

Then the message sent by God's grace flashed like lightning through his mind. He was calm; his anger was gone; and, rising from his knees he hurried to the man who had offended him, and there, on the spot, forgave him freely.—The Dear-born Independent.

The Song of Love

Psalm 116:1—"I love the Lord"

Young love is buoyant, enthusiastic and excitable. It has to be tested in order to be purified. The depth and intensity of the Psalmist's love are discoverable from the experiences recorded in these verses. Death compassed him about, he was brought low and the Lord had heard the voice of his supplication.

To know the completeness of love one must prove the love of another, and David had found the love of God constant and true in every trial. After religion is too formal, like a society reception or a dress parade and God becomes a distant deity without any personal significance for the individual soul. What a contrast to this Psalm! "I love the Lord"—sweet, gracious, intimate.

"God is love" is the absolute truth in which religion finds its origin. Prayer is, therefore, the response of love to love. There is no conclusive argument for prayer nor is there any final argument against it. In fact, there are some things about which one does not argue, like fresh air, sunshine and harvests. They are there to be used or abused, and the presence of God is as all-enfolding as the sunlight.

No other influence can compare with love in its power to bless humanity. It gives, serves, sacrifices even unto death. Philosophy reflects and analyses, while Love sows the seeds and gathers in the harvests. It is not any kind of love. In this we cannot be mistaken. It is the Love of God revealed in Jesus Christ. His life of love is the most glorious event in history, and in praise of this love sweet songs have been written in every age. "We must love Him too, and try His works to do."—Methodist Protestant.

THE BIBLE CHAMPION By William James Robinson, A.M., D.D.

This monthly magazine is the official organ of the Bible League of North America. Frank J. Boyer, Managing Editor and Publisher, Reading, Pa. The associate editors are: Drs. Leander S. Keyser, David S. Kennedy, A. Z. Conrad and Hon. Philip Mauro. It has a large number of contributing editors embracing many men of national reputation for orthodoxy. It would be hard to get a list of men more scholarly and more loyal to the fundamentals of the Bible than the group responsible for this publication. Among the number are several well known Baptists.

When we think of controversy we usually think of caustic, radical, rabid remarks. This is not true of The Bible Champion. It speaks the truth in love. The editors and the contributors are courteous and conservative in their expressions. They deem the sacred truths of God's word too precious to be expressed in rabid terms. They do, however, "earnestly

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contend for the faith which was once delivered" in terms that admit of no misunderstanding. So far as I know there is no other periodical published that is doing so much for the fundamentals of the faith as The Champion. It is the best that culture, consecration and loyalty to our historic faith can do. Every lover of God's word should read it. No Fundamentalist can afford to be without it.

This is a time when many are disturbed about the truth or falsity of God's word. All honest men want facts. I beg every such one to read this magazine for a year and I fully believe that by that time all doubts as to the validity of the Bible will have vanished from the reader's mind. It is designed to confirm the faith of believers and to dispell the doubts of all sincere seekers after divine truth.

Subscription per year \$2.00; single copies 20 cents. Address Mr. Frank P. Boyer, Reading, Pa.

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To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Sunday School Department

THE SUNDAY SCHOOL LESSON

November 6, 1927

R. A. Venable

Amos' Plea for Justice,

1:1-2, 10-15, 21-24.

GOLDEN TEXT: Amos 5:24—

"Let justice roll down as waters, and righteousness as a mighty stream."

With unexpected suddenness, Amos, the prophet of God, invades their borders. From Bethel, the seat of one of the shrines of idolatrous devotion, with startling audacity, he hurls forth his denunciations of their sins, and forecasts the awful doom which is coming upon them. With an elegy over the nation, whose recovery is impossible, his despairing message foretells the ruin awaits them: Because, they spurn righteousness, hate reproof, recklessly court the day of reckoning, reduce religion to formal ritual, and scorn divine entreaties to seek Jehovah and life. Whereupon, the prophet pronounces a double woe upon Israel and their princes: they shall go into captivity and their palaces shall be destroyed." (Chapters 5, 6.)

1st—"Hear ye, this word which I take up for a lamentation over you, O house of Israel. The virgin of Israel is fallen; she shall no more rise. She is cast down upon her land; there is none to raise her up." (Chapter 5:1-2.)

The language employed represents Israel as a maiden whose exuberance of life, vigor of movement and confident strength which had marked her progress in the past, he now sees cast prone upon the ground. She has no power to regain her footing and there are none to lift her up. There are no reservoirs of vital forms stored away in her prostrate forces which she can unbar, whose currents would energize her atrophied powers and fill her with life and movement once more. She lies a helpless form in her own land, a ready prey of an invading foe whose tramp is soon to be heard, whose relentless purpose is to enslave and destroy. Her condition is pathetic and well might it inspire in the heart of the prophet a dirge of lamentation and hopelessness of her escape from an invading foe.

The prophet now notes some of the charges alleged against Israel, which have flung the whole nation to the ground, and brought on the impending destruction of their national existence.

"They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. Forasmuch, therefore, as ye trample upon the poor, and take exactions from him of wheat, ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions

and how mighty are your sins; ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right. Therefore, he that is prudent shall keep silent; for the days are evil." (Verses 10-13.)

1. The gateway was the great trusting place of the people in their social, civil and business relations. Here sat the judge in his administration of justice and the adjudication of the contentions of the people. Any and all among the vast numbers, who dared to condemn the reprehensible and lawless conduct of men incurred the malignant hatred of the people. They abhorred the man who lifted his voice against the corruption of the courts and the miscarriage of justice. They loved sin and hated righteousness. They corrupted the instruments of justice to escape the penalty of their own crimes. The corruption of the courts of justice is a menace to any people, and an unmistakable evidence of national decay. The judge, the jury and the advocate are the instruments of justice in our country, demanding intelligence, integrity of character and a high conception of the functions they serve in the discharge of the high trust committed to them. A moral imbecile and intellectual dullard on the bench, a jury of moral degenerates in the box, and a conscienceless shyster disporting himself in the togger of an advocate are a travesty in any court room, the abettors of all crime and the henchmen of the criminal classes of every type, from the red-handed assassin to the perpetrators of petty misdemeanors.

2. The forms of injustice which marked the conduct of the courts were too frequent and blatant to escape the observation of the prophet, and call forth his thunderbolts of denunciation and fiery indignation. Under the guise of law, the rights of the poor were trampled upon, the just were robbed by their fraudulent exactions at the hands of judges, bribed to cast their decisions favorable to the diabolical system of rapine, robbing the poor of their lands, their food and their clothing, reducing them to menial servitude and beggary, leaving them to die under the stroke of the winter winds, or to fade away within the merciless grip of poverty and despair.

3. This enormity was aggravated by the vulgar love of sensuous display. Their love of gasconade prompted them to build houses of hewn stones, into whose walls were wrought the blood of the poor and the oppressed. To add to the gratification of their wild desires of sensual pleasure, they planted pleasant vineyards, whose intoxicating fruit would stimulate their enjoyment of the daily round of sensual pleasures and the abhorrent licentious indulgences which had corrupted the na-

tion and sent it onward to destruction. They have built houses of hewn stone, but they shall not live in them, neither shall they drink the wine of the pleasant vineyards, which they have planted.

Amos now turns from drastic denunciation of the sins and crimes of Israel and the awful punishment which their sins have invited, to that of exhortation to turn from their sins and seek forgiveness from the God of Israel.

"Seek good and not evil, that ye may live and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil and love the good, and establish justice in the gate: it may be that the Lord of hosts will be gracious unto the remnant of Joseph." (Verses 14-15.) Though Amos is the prophet of justice, whose messages are full of unsparing denunciations of the sins and crimes of Israel, he does not forget that the God of righteousness is a God of compassion, and seeks to restore and save and not to destroy his chosen people.

The standard of the national conduct requires absolute hatred of all evil and a ceaseless love of all good. The evidences of a sound national spirit comes to expression in a vigilant and untiring effort to suppress the evil and magnify truth and justice in all the land through the rightly constituted instruments of justice. The mob spirit is the spirit of lawlessness, and a crime against the commonwealth. Its adherents assault the foundation upon which the structure of an enduring civilization is erected, and the peace and prosperity of a nation is guaranteed.

It is not enough to abstain from evil and criminal practices of the lawless, nor is it enough to seek after good as conducive to personal comfort and convenience while the spirit of lawlessness and crime are rampant everywhere. The evil must be halted. It must be destroyed. Justice must be established in the courts. It cannot be so long as "the better classes" are indifferent and apathetic to any movement for the suppression of crime, the punishment of the guilty and the establishment of justice and good order.

The prophet now points out God's hatred of all forms of worship, ceremonial and sacrificial, of any people who throw justice to the winds and revel in the sensual and polluting forms of licentious pleasures, which degrade, corrupt and destroy.

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies; yea, though ye offer me your burnt offerings and meal offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take them away from me, the noise of thy songs; for I will not hear the melody of thy vials. But let justice roll down as waters, and righteousness as a mighty stream." (Verses 21-24.) The ritualistic and festive requirements of the Mosaic system they had emptied of their divinely appointed content and filled them with the spirit of a degrading and corrupting idolatry. These polluted

forms of an idolatrous worship were an abomination to Jehovah, the God of Israel. These symbols significant of great spiritual realities in the religious life of the chosen people, had been prostituted to the service of a revolting and licentious system of worship, which consecrated the most

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degrading passions of men into a religious cult.

The persistent disregard of justice, the heartless oppression of the poor, the insatiable greed for gain, the voluptuous indulgence of sensuous and debasing desires had broken down the moral and spiritual fiber of the nation. Blindness had befallen the nation, gross darkness had overtaken the people; they were blind to the dismantled condition into which their sins and crimes had brought them; they had neither the desire, nor the strength to retrace their steps and seek again the last favor of Jehovah. Their adherence to the forms of worship of Jehovah was a desecration which provoked his wrath. The forms of religion must be an expression of some inner reality in the soul movements and heart experience of men. The forms and instruments of worship in the temple of Jehovah were adapted to express some vital reality in the moral and religious life of God's chosen people. To employ these forms in idolatrous worship was a desecration, a travesty and insult to Jehovah. Such masquerading of an apostate people in the sacred trappings and symbolism, ordained by Jehovah for the training of a people called to be a nation for the

conservation, development and direction of the religious destiny of the race, called down the righteous indignation of the God of heaven and earth.

The headwaters of the deadly stream which was sweeping the nation to captivity and death must be cleansed. The high sense of public justice must be restored. This saving virtue of national life must roll down from the high places, and righteousness, as a mighty stream, watering, energizing and vitalizing every vine and tree, bearing the fruit of national growth, prosperity and happiness.

MISSISSIPPI WOMAN'S COLLEGE

The Y. W. A. gave an unusual program in chapel last Wednesday morning. The subject of the program was money, in the beginning of the meeting a special prayer was made for the W. M. U's in Virginia and Maryland. After the prayer Chairman Williamson led the devotional, and the rest of the program was as follows: "Money in Character Building"—by Minnie Branton, "Money and Home Missions" by Myrtis Dearman, and "The cost of Money in Foreign

Fields" by Mamie Pittman. This is the first program of this type that the girls have given this year and is by far the best they have had.

The B. Y. P. U's are making a special effort to enroll the college students 100 per cent in B. Y. P. U. work. The assistant Director, Lillian Russell, called a meeting several days ago of the Vice Presidents of the separate unions and they have worked out several plans to help in getting more members.

"Does he know anything about athletics?"

"Not a thing. He thinks the pole vault is in a bank at Warsaw."—Northwestern Purple Parrot.

Customer. "How is it that I have not received a bill from you?"

Tailor. "I never ask a gentleman for money."

Customer. "And what do you do if he doesn't pay?"

Tailor. "If he doesn't pay, I conclude he is not a gentleman, and then I ask him."—Tit-Bits.

Starts Hens Laying

Here's a New Way to Get Eggs in Winter.
Costs Nothing to Try

A letter from Miss Dama Wright, Vernonia, Ore., has a real idea for chicken raisers who are not getting plenty of eggs. She says:

"Late in October, our fifteen hens were not laying at all. I started giving them Don Sung, and for ten days they still didn't lay. But on the eleventh day they laid thirteen eggs, and it is wonderful what Don Sung has done for our egg basket."

Don Sung, the Chinese egg laying tablets which Miss Wright used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 383 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or \$1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.



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NOVEMBER IS HOME AND FOREIGN FIELDS MONTH

During this month every Woman's Missionary Society will make a special appeal for subscriptions to HOME AND FOREIGN FIELDS, our great missionary journal. Its wide circulation at this time is of utmost importance. See that your church sends in a good list of new subscriptions and renewals during November. The subscription price is one dollar per year.

BAPTIST SUNDAY SCHOOL BOARD

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COLLEGE COLUMN

MISSISSIPPI COLLEGE NEWS

A good delegation of Mississippi College men will be in Starkville this week attending the Third Mississippi Baptist Student Conference. William Lowrey Compere, a senior in Mississippi College, is Chairman of the Conference. It is an interesting fact that a Mississippi College man has been Chairman of the Mississippi Student Conference since they were started four years ago, and a Mississippi College man was Co-Chairman of the South-Wide Baptist Student Conference held in Birmingham last year. We sincerely desire the prayers of the Baptist people of Mississippi as the Conference is in session Friday, Saturday, and Sunday of this week.

The Baptist Student Union has invited Mr. William Hall Preston, Traveling Secretary of the Inter-Board Commission, to visit on the campus in the near future. Mr. Preston is the new addition to the Inter-Board Commission, and we are looking forward to his visit with much pleasure. He will be with us some time in November if the date can be arranged for then.

Revival Closes at Clinton

Dr. B. H. Lovelace, pastor of the Clinton Baptist Church, just closed a series of meetings at the Clinton Church. The meeting was in progress for two weeks. However, we can't limit the revival to any definite period of time, for it started before the pastor began preaching and is still being on in the hearts of the people.

There was indeed a great ingathering of souls for the Kingdom. The first Sunday of the meeting there were 116 additions. But that was only the beginning. Dr. Lovelace stressed the question of having your membership where you live. Then he moved his preaching into evangelistic channels. With what zeal and fervor he did preach! His was a message of Love and Faith from the risen Christ. The message burned its way into the hearts of the lost and seared itself there. As a result of his presentation of Christ 25 accepted Christ and the atonement of His blood.

Professor George H. Mackie, of Raymond, led the singing. It was indeed an inspiration just to be present for the song services. He so planned the songs until the people were thoroughly prepared for the preacher's message. Along with his song services came the Devotional periods. Dr. M. O. Patterson was in charge of the night services, while the B. Y. U. of Mississippi College led in the morning. Many a beautiful and precious thought was brought at these periods.

This revival has been a great step for the Clinton Church. Another milestone in the progress of Higher Service has been passed. At the beginning of the meeting God flung out a challenge to this church as is seldom seen in these days.

The day before the meeting was to have begun a message came from

the man who had been engaged to do the preaching stating that he could not come. What was the church to do? Postpone the meeting? No. Ask God about it. And that is what the Pastor and Board of Deacons did that Saturday. They prayed it through and God gave them their orders. So on Sunday Dr. Lovelace began the meeting. That night the seven B. Y. P. U.'s pledged their unmitigated support. Throughout the entire meeting every member gave their most loyal support.

Groups of former students and residents of Clinton, in New Orleans, Seminary Hill, and Louisville, Ky., were praying for the meeting. The Spirit led, we followed, and God blessed.

—Elmer C. Prichard,
Mississippi College,
Clinton, Miss.

MISSISSIPPI WOMAN'S COLLEGE

The Woman's College students were fortunate in having the Education Commission of the Southern Baptist Convention visit them one morning last week in Chapel. Mr. Whittington of Greenwood, Miss., is president of this commission, and after a few words to the student body he presented the other members, who were, Mr. Longino, Dr. Nelson of Mississippi College, Dr. J. W. Lee of Batesville, Miss., S. E. Travis of Hattiesburg, Dr. Martin, and Judge Hewitt of McComb City. Dr. Marriner, pastor of the First Baptist Church of Hattiesburg, was present. After the introduction of these men to the student body, Mr. Whittington, the president, delivered an address on "The Rights of Youth."

The B. Y. P. U.'s on the campus have good programs every Sunday night, and the attendance so far runs close to 100%. The General assembly is always very helpful to the students; however, it lasts only a few minutes and it gives a splendid introduction to the lesson. Last Sunday the devotional at the General Assembly was conducted by Miss Louise Cleveland.

The Epworth League has for its president Miss Lorenza Kinsey. Miss Kinsey and her members are planning to work in connection with the League of the Court Street Methodist Church in Hattiesburg. The College League is already well organized and Woman's College has a right to be proud of her Methodist girls.

THE MISSISSIPPI CLUB
ORGANIZES IN THE BAPTIST
BIBLE INSTITUTE

On Wednesday, October 5th, the students from Mississippi, including Miss Bessie Welch, met for a session of prayer and praise. Miss Welch was elected to act as chairman of the meeting. The meeting was begun by a brief song service led by Brother Gayle Holcomb, of Oxford, Mississippi. After the song service a prayer was offered. The chairman

then took charge and after a few introductory remarks called for the devotional before we proceeded with the general election of officers for this year.

Brother Henry Price of Wesson, Mississippi, took charge of the devotional service. He brought us a very inspiring message on "Unity" among Christians and showed clearly our relation to each other as members in Christ of the Baptist Bible Institute.

After the devotional service Miss Welch of Laurel, Mississippi, proceeded with the service. A motion was made and carried to go into the election of officers for the year. The officers were nominated and the votes were counted by secret ballot. The officers, who were elected unanimously, are:

President—Miss Bessie Welch, Laurel.

Vice-President—Bro. Henry Price, Wesson.

Secretary—Miss Ruth Hamil, Gulfport.

Chorister—Bro. Gayle Holcomb, Oxford.

Pianist—Miss Nancy Young, Sledge.

Reporter—Bro. Paul Gates, Laurel.

After the election of officers it was moved and carried that we, the Mississippi Club, elect and send a delegate to our State Convention to be held in Grenada. It was suggested by our president that we send a graduate of Mississippi College to the Convention. Brother Paul Gates was elected and authorized to attend the Convention at Grenada as a representative from our state club and the Baptist Bible Institute.

We had present in our first meeting twenty-four men and women from the Magnolia State. We are proud of our state and our calling wherewith we have been called. We, as a club and individuals, earnestly covet the prayers of our friends back in our home state. The unsaved of Mississippi are upon our hearts and it is our sincere desire and prayer to God that we may be used of Him to help Mississippi to come closer to and know better our Lord and Saviour, Jesus Christ.

Pray for us, Mississippi Baptists.
—J. Paul Gates, Reporter.

A SIX YEAR OLD KING

Sinaia, Roumania, Oct. 25.—The richest royal baby in the world, Michael, who draws a salary of \$1,000,000 a year for serving as king of Roumania, today celebrated his sixth birthday.

This blue-eyed boy, however, prefers his toys to this throne, his American kite to his kingdom.

"Mickey," according to Princess Helen, his mother, has been a good boy during the past year; so he has received many birthday presents from his family and relatives. He also received several touching remembrances from small boys and girls in the United States, whom he calls his "fair cousins." The tiny king has never met these American tots, but they have heard of the sad, lonely life he leads because his fa-

ther, former Crown Prince Carol, deserted him, and with their kind birthday gifts they sent messages of sympathy, friendship and encouragement.

Princess Helen has a hard time training her boy to be a king, because he loves his playthings and three little American playmates and his big brown Spaniel more than he does his lessons and his catechism. He hates even to learn his A B C's. His greatest joy in life, and his mother's greatest bane in existence, is his big American kite which William S. Culbertson, the United States ambassador to Roumania, gave him. Mr. Culbertson's children are often seen romping with Michael in the garden of the American legation.

Mickey calls his kite his "Lindbergh flyer" and he sends it soaring into the heavens on every occasion. He sometimes ties the cord of his kite to the tail of his dog, "Brown Mumbo," and then roars with laughter as the wind driven "flyer" pulls the big Spaniel along the ground. The dog enjoys the fun, too, for he barks rapturously while he races over the lawn with his master and his kite.

Not long ago, when the little king was down at the seashore in Costanza, his giant kite, mounting into the sky, almost pulled "Mickey" into the sea, the wind was so strong. Only the timely arrival of Robert R. Patterson, secretary of the American legation, saved the king and the kite.

"Mickey" is just the same as any little American boy or girl of six. He wasn't born with a silver spoon in his mouth—for his mother is poor—nor does he wear any crown. Moreover, he is really an orphan, for his father declares he is never coming back to him or to his mother. Because of his father's desertion Michael fell heir to the kingdom of 16,000,000 people, the \$1,000,000 annual income and a dozen marble palaces and castles.

Also, like little boys and girls, who are not kings or queens, Michael goes to bed early, says his prayers every night and morning, gets up at 6, helps his mother with breakfast, goes to school, runs errands and answers the telephone. When he is an extra good boy, his mother gives him a nickel, a piece of apple pie, or allows him to play an additional hour in the street.—Commercial Appeal.

REVIVAL MEETING

On the 9th of October we began our revival meeting at the Southside Church, McComb, Miss., with Rev. H. H. Webb of Liberty, Miss., doing the preaching. The meeting continued for two weeks and was a soul feast to everyone who came. I say it without any flattery, H. H. Webb is one of the greatest gospel preachers in the land. I have been a pastor now for twenty-four years and have heard a great number of preachers, but I have never heard a greater series of sermons than Bro. Webb brought during our meeting.

His messages were deep, heart-searching and spiritual. Our church was greatly revived and there were twenty-one additions to the church.

Any church wanting a real gospel preacher who will help the church and the pastor will make no mistake in getting Webb. His great messages will linger long in the minds and hearts of our people.

—R. R. Jones, Pastor.

IMPROVING THE RACE

By Felix J. Underwood, M.D.,
State Health Officer

In our scheme for building the race and making the children of tomorrow what they should be, thereby building a greater Mississippi, our children must be safeguarded by a medical examination of expectant mothers and of those contemplating marriage.

Every child has the right and

should be accorded the privilege of not only being born healthy, having a physical inheritance that will insure him to be able to meet the trials and exigencies of life that are daily growing more complex, but he also has the right to an education, and environment that will allow him to develop into a good and useful citizen.

It has been said that "whatever is injurious to the welfare of the

child and family threatens the welfare of the state". This has become such an established fact that this century has often been referred to as the "Century of the Child".

Family Favorite GRAY'S OINTMENT

For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

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To The EDUCATIONAL DEPARTMENT,
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1. We can supply any Mission Book as cheaply as the publishers.
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P. S.—The best map of our mission fields we have ever seen will be sent to Pastors, Churches, Woman's Missionary Societies, Sunday Schools or B. Y. P. U.'s for \$3.75.

, November 3, 1927

Crown Prince Carol, and with their kind they sent messages of friendship and encourage-

n has a hard time to be a king, be his playthings and African playmates and paniel more than he and his catechism. o learn his A B C's. oy in life, and his t bane in existence, can kite which Wil- rtson, the United dor to Roumania, Culbertson's children omping with Michael f the American le-

his kite his "Lind- d he sends it soar- avens on every oc- etimes ties the cord he tail of his dog, " and then roars as the wind driven e big Spaniel along he dog enjoys the e barks rapturously over the lawn with his kite.

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MEETING

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STATE TEACHERS COLLEGE
NEWS

All Aboard for A. & M.

Early Friday morning a happy crowd of S. T. C. Baptists set out for the Conference at Starkville. Mr. Pennebaker and his wife are in charge of the party. The students who went are; Lucille Davis, Alma Deaman, Iola Johnson, Edna Lois Bullock, Cora Myers, Mable Davis, Nona Lou Ritter, Eunice Smith, Azalene Wells, Anna Wilson, Mary Alice Lockler, Avis Eubanks, G. T. Daniel, Eileen Burris, Mattie Strahan, Mamie Lee Todd, G. G. Biggerstaff, Horace Powell, Helen Kervin, H. E. Mason, Alpha Walters, Beatrice Walters, Bert Scrivener, Ellen Eubanks, Edna Lee Triplett, Mildred Hill, Wessie Sistrunk. Several people from the downtown churches also went. The First Baptist Church and The Fifth Avenue Baptist Church helped with cars and money to send students. The Baptists of S. T. C. also helped both by a stunt program and a special offering. We are expecting much new life and many new ideas from the Conference.

The Gleaners of Fifth Avenue.
The Gleaners are the college girls'

of Fifth Avenue Baptist Church.
The officers are:

President Eddie Inez Peters
1st. Vice-Pres. Quintoria Ashley
2nd. Vice-Pres. Helen Kervin
3rd. Vice-Pres. Mildred Hill
The Class Song is "The Lord is My Shepherd", and the aim is Gleaning for Christ."

Excelsior Class of First Baptist Church.

The officers are:

President Bert Scrivener
Vice-Pres. Mable Davis
Sec.-Treas. Julia Jones
Captain 1. Tillie Belle Magee
Captain 2. Sarah Foley

The class organized with eight members, and now has thirty enrolled. Well over half have placed their letters in the First Church.

Solomon said: "there is a way that seemeth right to man, but the end thereof are the ways of death." How true!

Duty is duty, conscience is conscience, right is right, wrong is wrong, whatever size type they may be printed in. "Large" and "small" are not words for the vocabulary of conscience.

SUMMEROUR'S



NOW is the time to order
Summerour's Half & Half Cotton Seed
produce "The most wonderful cotton
the world has ever known."
Write for booklet and price list to
B. F. SUMMEROUR SEED COMPANY
(Successors to H. H. Summerour, the originator)
Box 41, NORCROSS, GEORGIA

A Million Dollar Memorial
to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention is announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills.

The William Lunsford Memorial Life Annuity Bonds may be had in sums as low as \$100 and as high as the friends of Ministerial Relief may wish to take them. Liberal Interest Rates.

WRITE FOR FULLER INFORMATION

The Relief and Annuity Board

THOMAS J. WATTS, Corresponding Secretary
1226 ATHLETIC CLUB BUILDING
DALLAS, TEXAS

STATEMENT OF THE OPERATING ACCOUNT

of the

Southern Baptist
Hospital

For Nineteen Months, Ending September 31, 1927

Operating Income.....	\$ 364,337.42
Charity Gifts.....	11,849.86
Total Income.....	\$ 376,187.28
Less	
Operating expense.....	\$ 291,333.97
Cost of charity rendered.....	45,885.83
Total Expense.....	\$ 337,219.80
Net profit for 19 months	\$ 38,967.48

STATEMENT OF THE CONSTRUCTION ACCOUNT

of the

HOSPITAL COMMISSION OF THE SOUTHERN BAPTIST
CONVENTION

From July 14, 1924 to September 30, 1927

RECEIPTS

Cooperative Program.....	\$ 107,157.75
Hospital Earnings.....	37,353.50
Loans from banks.....	110,000.00
Interest	3,251.67
Individuals and churches.....	23,341.79
Citizens of New Orleans—land	85,000.00
Home Mission Board.....	250,000.00
Louisiana State Convention.....	100,000.00
Bond issue.....	400,000.00
Dues from trustees.....	66.00
Total receipts.....	\$1,116,170.71

DISBURSEMENTS

Bond interest.....	\$ 58,000.00
Interest on loans.....	21,144.60
Cost of Grounds, Buildings and	
Equipment.....	1,036,784.24
Total Disbursements....	\$1,115,928.84
Cash on hand September 30, 1927	241.87

INDEBTEDNESS

Bond issue.....	\$ 400,000.00
Notes payable.....	110,000.00
Accounts payable.....	2,467.36
Accrued bond interest.....	9,500.00
Total.....	\$ 521,967.36

Note: All receipts from the Cooperative Program are applied on the capital debt. The hospital is more than self sustaining, and is paying on capital debt.

W. D. BARKER, Accountant.